

A SCRIPTURAL EXPOSITION

Samuel OF THE *Hall*
Church-Catechism,

Divided into as many *Chapters* as there
are *Sundays* in the Year, ~~and~~ Contain-
ing *all things which a Christian ought to*
know and believe to his Soul's Health.

With an OFFICE for the
SACRAMENT,
And DEVOTIONS

For most other Occasions of a

Christian Life:

Collected out of the Publick Liturgy.

The Second *Edition* Corrected, with Ad-
ditions to the Devotional Part.

For the Use of the Parish of *Cirencester.*

By JOSEPH HARRISON, M. A.
Minister of that Parish.

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Imprimatur,

JO. BARON

Vice-Can. Oxon.

Mar. 6. 1717.



A Letter from the late Pious and
Learned Mr. *Nelson* to the *Author*, upon the first *Edition* of
his *Exposition*.

Reverend Sir,

I Return you my humble thanks for
the agreeable Present you have made
me. All Attempts of that nature are
very pleasing to me, because I think we
cannot abound too much with such sort
of *Expositions*: Mens Understandings are
so various, that what does not affect one,
may touch another; and provided sub-
stantial *Christian Knowledge* is encreasing,
we are beholding to the Charitable Hand
that offers it. Your *Method* promises
very good Success, and a *Book* thus
formed on purpose for a *Parish* and ad-
dressed to them, has a considerable in-
fluence upon them to make them Read
and Consider. I have perused so much
of it already, as gives me an Appetite to
go thro' with the whole, and heartily
pray to God that he would bless all

your pious and prudent Endeavours for
the Promoting his Honour, and the Sal-
vation of Immortal Souls, which are so
dear to him.

I am,

Reverend Sir,

Your faithful humble Servant,

R. NELSON.

A
 PREFATORY ADDRESS
 To the INHABITANTS
 OF THE
 TOWN and BOROUGH
 OF
CIRENCESTER,

Earnestly recommended
 to their frequent and serious Perusal.

Dear Brethren,

IF there were no other reason for Reprinting my Exposition of the Church-Catechism, than the keeping up that Method of Publick Catechizing, and of the Religious instruction of Children, both in Families and Schools, which is now establisht in this Parish, That alone would make a Second Edition absolutely necessary. Having therefore endeavour'd to improve, and make it more useful by such Alterations, and Additions as were thought requisite, I now Present it to you again, as a Publick and Repeated Testimony of the true Respect I have for you, and of my Heartly Concern for your Temporal and Eternal Welfare; earnestly praying that this Work and Labour of Love, may prove a great and lasting advantage to You and Your Posterity.

My design herein is, with all possible Plainness and Perspicuity, to set before you that Holy Doctrine which we Profess, and the grounds upon which we build our Belief of it. And I make it my especial aim throughout the whole, to shew the Influence every branch of so pure a Religion ought to have upon our Lives and Conversations; that so You may be kept steadfast in all the Important Truths of Christianity, in an Age that abounds with Falshood and Error; and convinced of the Obligation You lie under, to behave your selves more suitably to your spotless Profession, than (with lamentation be it spoke!) the Generality of Christians do. A great part of those for whose use this Book is designed, wanting either Ability to purchase, or Leisure so to read, as to make themselves Masters of a large Volume, I was obliged to reduce the whole into as short a compass as I well could; but I hope it so fully contains all necessary and profitable Doctrine, that if there be any Tenet in Religion, which is not here taken notice of, you are not obliged, neither would I have you much to concern your selves about it. For I know no Article of Faith, or Matter of Duty, which God's Word makes necessary to be Believed and Practised, that is not to be found in this small Treatise. And on the other hand, there is little or nothing put therein, which you can well be ignorant of, or disbelieve, or neglect, without breach of Duty, and hazard of Salvation. I must therefore recommend it to the frequent Perusal, and serious Consideration of every one of you; desiring you not to slight it, as if it were a thing only designed for the Instruction of Children; for (to use the words of Bishop Ken) "The Doctrine delivered in the Catechism, is as proper for the Study, and as necessary for the Salvation of a great Doctor, as of a weak Christian, or a young Child;" and if this Paraphrase upon it may not be useful to Persons of all Ages and Capacities among You, I have lost one main end of all the pains it has cost me.

But I hope better things of You, my Brethren, and that

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that I have not bestowed upon you Labour in vain, especially in that Methodical Disposition I have made of the Scriptures, and the Division of them into Chapters, under the several Heads of the Church-Catechism. For therein the good Christian, who makes the Word of God the Rule of his Faith, and the Guide of his Practise, may see, in one entire view, those Doctrines and Precepts, which are scattered up and down the Bible, collected and put together under proper Heads, and applied to a right purpose; and so have by him a compleat System of pure Scriptural Divinity, which he may have recourse to upon all Occasions, and which may be Read, either in the Family, or Closet, in such Proportions as his Business will permit, and his Devotion dispose him to. And if his Leisure will give him leave to consult the Quotations subjoined, (which it was thought better to refer to, than to swell the Size, or Price of the Book by adding them at large) for the Explication and Illustration of each Printed Text, he will find his Pains in so doing well Rewarded by a better acquaintance with that Sacred Book; the Practical Study of which will make him Wise unto Salvation.

Having made This Collection out of the Scripture, I thought it would be very useful to accompany it with Another out of the Common-Prayer; that being established in the Principles of Piety by the One, the good Christian might be assisted in the Exercise of It by the Other. In this Part he will find Devotions suited to his chief Concerns; and such as being stamped with the Church's Authority, and having past the Test of so many Ages, may surely be recommended before the Composures of any Private Man. For my own part, I cannot but profess that I look upon the Liturgy to be Superior to any other Forms that have been, or can be made, for the Closet, as well as the Sanctuary, and the best Prayer-Book any Man, who knows how to use it, can have, not only at the Temple, but in his own House.

And

And to make it the more easily subservient to this purpose, I have put the Collects for Sundays and Festivals, with a few out of other Offices, under such Heads, as I conceived they would naturally fall, leaving as much of the constant daily Service, as I well could, for the sole use of the Church. And the reason why I have taken in, I think, all, and placed so many under one Head, was my willingness to gratifie the Reader with some variety; (which you may see the Common-Prayer very plentifully has, not one Collect being written twice over) that so he may make his own Choice, and say more, or fewer, at a time, as best suiteth his Leisure, and the disposition of his Mind.

I should say something here of the Sacramental Devotions, which are added in this Edition, and immediately follow the Exposition of what the Church teaches in her Catechism concerning that Ordinance: But referring you to the Directions which are prefixed to, and interspersed amongst them, as not having a proper place in the Doctrinal Part, and leaving you likewise to consult the thirty fifth Chapter of the following Treatise, for plain information in the Necessity and Nature of the Duty of Prayer, I have only two or three things to recommend very earnestly to all Heads of Families, with respect to the several sorts of Prayer there mentioned. My first and most importunate Request to you then is, that you will not only give a good Example to all about you, by constantly and regularly attending your selves to all the parts of the Publick Worship of God on the Lord's Day, but be sure also to bring your Children and Servants with you to Church, and take what Care you can that they behave themselves reverently, and bear their parts in the Divine Service, by making their Responses according to the Directions of the Rubrick, in those Rules which are intermix'd among the several parts of the Common-Prayer.

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In the next place, let me beg you to set up the Worship of God in your Families, as one of the best means to draw down his Blessing upon your selves, and all that belong to you, and to preserve a sense of Religion in your own and their Minds. No Householder, who has this Book, and can either read himself, or has any in his Family that can, must now pretend an inability to perform it. "And let no Man, that professes himself a Christian, keep so Heathenish a Family, as not to see God be duly worshipped in it." They are the words of the Author of the Whole duty of Man: "That excellent Book (as Arch-bishop Tillotson justly calls it) "than which (says he) "none is more fitted for general and constant use: "Because it is conveniently divided into Parts, or "Sections, one of which may be read in the Family, at any time when there is leisure for it; but "more especially on the Lord's Day, when the whole "Family may the more easily be brought together, "and have the Opportunity to attend on these things "without distraction." To the service of Families in this respect, I must own I had some regard in forming the Scheme of this Book, which is so Methodized, that if one, two, or three Chapters be duly and orderly read over every Sunday, the whole will be gone thro' once, twice, or three times in a Year; Not without considerable advantage to your selves, and those under your Charge, if, as you go along, you only compare together the Catechism, Exposition and Proofs, and carefully observe the Light and Confirmation which they give to one another. This Practice promises so much Improvement, and that in a gradual and easy manner, that I could wish it might have it's turn, amongst those offices of Family-Religion, which I would not willingly suppose to be neglected by you on the Lord's Day, whatever slight Excuses you may frame to your selves for any sinful Omission of that kind at other times.

But

But now as to Daily Family-Prayer, I can easily foresee the Difficulties which will be pretended against the Practise of it in a Morning, upon the account of Worldly Business, and the Families being dispersed about their Respective Employments. But then if this Plea is to be admitted, One of a House at least, whose Business is not so urgent, should attend the Daily Service of the Church; and all the Members of the Family must be sure to join together in their common Supplications at Night. They may then surely, with a very little forecast, have Leisure enough for this purpose, and generally there can be nothing pretended in excuse for the neglect of this Duty at that time, unless it be that which is a great fault of it self, viz. the Irregularity of the Master of the Family, in either coming home too late, or so much loaded with Drink, as not to be in a condition to perform it. It were to be wished, that time would give leave, before Evening-Prayer, for the reading some portion of Holy Scripture, and especially the Psalms for the Day: But being afraid of over-burdening a Trading and Industrious People, I shall reserve the reading of the Bible and other good Books, particularly that before recommended, as a proper Employment for the Lord's Day: Which, the less they are looked into upon Week-days, ought to be the more diligently read upon Sundays.

There is one thing more I must, by all means, mind you of; which is, that tho' Private Prayer will not atone for the wilful neglect of Publick, yet the fewer Opportunities any Persons have of joining in the Service of the Church, and the Prayers of a Family, the more constant and diligent are they obliged to be in their Closet-Devotions. Let me therefore advise not only Parents and House-keepers, but all others of what Age and Condition soever, to retire at seasonable and convenient times for this Purpose, as they would approve their sincerity to God, and entitle themselves to that Reward, which he who sees in Secret,

cret, will give to those Services which no other Eye is privy to.

You that are Parents must likewise be particularly admonished to accustom your Children, from their earliest Capacity, to the practise of Private Prayer, at least Morning and Evening, and you would do well to stand by them sometimes, that they may learn to pray seriously and devoutly upon their knees. To this end you should teach them first the Lord's Prayer, with the Versicles before it; and then the Collect, beginning, O Lord our Heavenly Father, &c. for the Morning, and the other, beginning, Lighten our Darknes, &c. for the Evening, with each of the concluding Recommendations of our selves to the custody of the Almighty. And afterwards, as they grow up, let them enlarge their Devotions, by adding such other Collects as you shall think proper for them to learn, as particularly, one or more of those for Growth in Grace. And I advise you to teach them the Prayers of the Church, rather than any other, because, as they are easie for their Memories, by reason of their shortness, so they contain a great deal of Matter, clothed in plain grave Expressions, and will be hereby rendred more familiar to them. And I cannot think, when they are made well acquainted with, and thoroughly understand our Prayers, and other Parts of the Church-Service, that they will ever dislike it, or prefer the extemporary Effusions of an Enthusiastick Brain, to such a Primitive, Substantial Form of Devotion: Which, the more it is used, and seriously pondered upon, the better it will be liked, and the more Edifying it will be; The Common-Prayer being as inexhaustible a Treasury of Devotion, as the Bible is of Divinity, and never growing flat and inspid to a truly Spiritual Taste, as all other Forms are apt to do, by constant and daily use, even with Persons of no bad disposition.

And now I shall leave this whole Work to your serious consideration, and the good Blessing of Almighty

mighty God, when I have admonished you that my Endeavours alone will not be sufficient to attain the ends thereby proposed, unless Parents, Heads of Families, and Teachers of Schools, do both form their own Hearts and Lives by the Principles taught therein, and to their utmost, assist me in breeding up their Children, Servants, and Scholars, according to the Model of this Summary of Christian Institution. But if your Care, as well as mine, be added to a good Example, and be in some measure answerable to the Obligations, which in the very Beginning of the Book you'll find we lie under, we may, upon firm grounds, hope to see some comfortable Effects of our Labour. You would have the Blessing of religious, dutiful Children, and pious, faithful Servants; and I should have the Happiness of seeing a virtuous Generation of Youth growing up in my Parish, than which nothing can be more grateful to Persons that are really concerned for the good of Souls, as, I am sure, You and I ought above all things to be, with respect to those under our more immediate Care; You, as their Natural Parents and Domestick Governours, I, as their Spiritual Pastor and Adviser.

If then we think This worthy our Aim and Endeavours, it will be necessary for us to join together in this Method of Instruction, and to keep the Youth under our Charge duly exercised therein; the Parents at Home, the Masters at School, and I at Church; all of us prudently regarding the Capacities of the Children, and mutually assisting each other, if it be but by one half-hours pains in a Week: which may be constant on your and their Parts, tho' it cannot be so on mine. And by keeping them to a regular course of learning so much a Week, or such a Portion upon a Sunday, and constantly examining them in it at a stated Hour, and making them go over and over with it, as often as they can, till they are fourteen or fifteen Years of Age, they will, by that time, without much difficulty, or any great interruption in other less necessary Parts of Literature, be so well grounded in the Principles

Principles of Religion, *that they will never be able to shake them wholly off, and may with more safety and satisfaction be sent out into a dangerous World, when so good a Foundation is laid, whereon to build the remainder of their Lives.*

But whatever be the Success, and tho', now and then, in a particular Instance, it should not be answerable to our reasonable expectation, we shall however have the comfort of having done our Duty, and the satisfaction of having taken the best way we could think of, or were advised to, to help forward their Growth in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ; to make them honest Men, and good Christians, and true Sons of the Church of England, both in Principle and Practice, and so consequently to preserve them from either falling into those Heresies and Schisms, or into that Enormity of Manners, which too visibly overwhelm the Face of this Age.

Let us then, My dear Neighbours, for the sake of our own Souls, and of theirs likewise, who are as dear to us as the Apple of our Eye; if we have any regard to the Honour of God, and the Interest of Religion; if the Reformation of the Manners of a corrupt and degenerate Age, and the Preservation of the best established Church in the World (as I believe in my Conscience the Church of England is) be worthy our utmost Care and Endeavour; nay, if we have any value (That however will be owned to be very great) for the Prosperity of our Country, and the present Welfare of our Selves and Families, then let us every one, in our respective Stations, be active and faithful in discharging this Obligation of Training up those under our Charge in the Nurture and Admonition of the Lord; this being a matter of the utmost Importance in each of these respects.

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But after all, when we have done what lies in our power, both by diligent Instruction, and by enforcing our Admonitions by a good Example, we must devoutly apply our selves to the God of all Grace and Mercy, beseeching him to give his Blessing to our united Endeavours, and to lead both them and us, in the knowledge and obedience of his Word, that in the end we may all obtain Everlasting Life. This is the earnest Prayer of

Your affectionate Pastor, and

Faithful Servant in Jesus Christ,

JOSEPH HARRISON.

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A SCRIPTURAL EXPOSITION

OF THE *Church-Catechism.*

Divided into 52. Chapters.

C H A P. I.

Of the Duty and Method of Religious Education.

Question. **W**HICH way may the Glory of God,
the Good of the Church, and the
present and future Happiness of
Christians be best promoted?

Answer. By laying the foundation of a sound Faith,
and a good Life, in the Religious Education of Chil-
dren and young Persons ¹.

Q. *To whom does the Care of this weighty Affair
chiefly belong?*

A. To Housholders ², Parents ³, and Ministers ⁴:
who are all obliged, in their respective Stations, to
Instruct those under their Charge in the Principles
of Religion, and to breed them up in the ways of
God, and in the Practice of their Duty.

Q. *What is answerably required of Children and
young Persons, to make these Endeavours successful?*

A. It is their bounden Duty to attend to, and fol-
low the Counsel of their Parents, and Governours ⁵,

A

and

and the Instructions of their Ministers ⁶; and above all other things to mind the important Business of Religion ⁷, as soon as they are capable of taking it into consideration ⁸.

Q. What Method should be taken to make the Religious Instruction of Children effectual to it's end?

A. The Grounds and Principles of the Christian Religion, are to be instill'd into them by degrees, and in such a manner as is suitable to their Capacities ⁹. And to that purpose, a short and plain Summary of the chief things to be believed and practised, ought, in the first place, to be taught them ¹⁰, and then they are to be Instructed in the understanding of the Scriptures, as they grow up, and are capable ¹¹.

Q. Well, my good Child, there is no doubt but your Parents and Minister will accept, and make a right use of these Directions, both as to the Matter of their Duty, and the Manner of performing it: but will you be as ready to do what you acknowledge to be incumbent upon your self, in order to your reaping the Advantage design'd for you, by those your best and most faithful Friends?

A. I resolve, by God's Grace so to do, and heartily to join my own Care and Pains with their Endeavours, to build me up in the Christian Faith; beseeching God, that as I grow in Years, I may grow in Grace, and in the knowledge of our Lord and Saviour Jesus Christ *, and after his Pattern, increase both in Wisdom and Stature, and in Favour with God and Man †.

Q. This is honestly said indeed; and I not only heartily say Amen to that good Prayer of Yours, but I shall do all that lies in my Power to serve you in this most weighty Concern. And in order thereto, I must in the first place know, whether you have learned any such Summary of Christian Doctrine, as that which you just now spake of?

A. Yes, I thank God, I can very perfectly say the Church-Catechism, which, I remember, you have often told me, does, in a few, plain, and comprehen-

five

* 1 Pet. 3. 18.

† Luk. 2. 52.

‡ Sam. 2. 26.

five words, contain all that is necessary for me to believe and practice, in order to my Eternal Salvation.

1. Train up a Child in the way he should go: And when he is old he will not depart from it, *Prov.* 22. 6. *Pf.* 78. 4. *Is.* 28. 9.
2. I know him, that he will command his Children and his Household after him, and they shall keep the way of the Lord, to do Justice and Judgment, *Gen.* 18. 19. 6. 9. *Josh.* 24. 15. *Pf.* 101. 2.
3. Fathers provoke not your Children to Wrath: but bring them up in the Nurture and Admonition of the Lord, *Eph.* 6. 4. *Prov.* 13. 24. 29. 17. 31. 1. 22. 15. 23. 13, 14.
4. Jesus saith to *Simon Peter*, *Simon* Son of *Jonas*, lovest thou me more than these? He saith unto him, yea Lord; thou knowest that I love thee. He saith unto him, Feed my lambs, *Jo.* 21. 15. *Is.* 40. 11. *Acts* 20. 28. 1 *Pet.* 5. 2. 1 *Thes.* 2. 11.
5. My Son, hear the Instruction of thy Father, and forsake not the Law of thy Mother, *Prov.* 1. 8. 6. 20. 1 *Sam.* 2. 25. 2 *Tim.* 1. 5.
6. Submit your selves unto such, and to every one that helpeth with us and laboureth, 1 *Cor.* 16. 16. 1 *Jo.* 4. 6.
7. Seek ye first the kingdom of God and his righteousness, *Matt.* 6. 33. *Lu.* 10. 41, 42. *Jo.* 6. 27. *Eccles.* 12. 13. *Pf.* 27. 4.
8. Remember now thy Creator in the days of thy youth, *Eccles.* 12. 1. 11. 9. 2 *Chron.* 34. 3. 1 *Jo.* 2. 13, 14. 1 *K.* 18. 12. *Lu.* 2. 46.
9. Precept must be upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little and there a little, *Is.* 28. 10. 1 *Cor.* 3. 2. *Heb.* 5. 12.
10. Hold fast the form of sound Words, which thou hast heard of me, in Faith and Love, which is in Christ Jesus, 2 *Tim.* 1. 13, 14. *Ro.* 6. 17. 1 *Tim.* 4. 6. 6. 3.
11. From a Child thou hast known the holy Scriptures,

ptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus, 2 Tim. 3. 15. 1 Pet. 2. 2. Jo. 5. 39. 2 Pet. 1. 19. Ro. 15. 4. Ps. 119. 9.

CHAP. II.

Of the Christian Name, and the Benefits of Baptism.

Quest. **I** Must own, I do believe, that no Catechism design'd for the Instruction of Youth in the Fundamentals of Religion, does, or can exceed this of Ours. But because it is, as such a Catechism should be, short and full, comprehending a great deal in a little room, I conceive it very proper, that Children, as they grow in Years and Capacity, should have the full extent and latitude of it set before them, and every part of it explained and proved by Scripture. If you please, therefore, we will go through the whole in this Method, and beginning with the first Question, I demand, **What is your Name?**

A. A. or M.

Q. You have given a direct Answer: but is not the Question a very trifling one?

A. Ignorant, or prejudiced Persons may think so: but I take it to be the most proper Question that could be propounded at the beginning of the Catechism.

Q. For what reason?

A. Not only because it is the easiest Question which can be put to a Child, and is a proper Introduction to the Baptismal Vow; but chiefly, because the Name I answer by is my Christian-Name, and not my Sir-Name; and as such distinguisheth me from Jews, Turks, and Heathens; and puts me in mind likewise, of the Priviledges and Duties of that Religion, into which I was Baptized, when I received this Name¹.

Q. Who

Q. Who gave you this Name ?

A. My Godfathers and Godmothers; Persons, who at the request of my Parents, according to the Appointment of the Church *, brought me to *Baptism*, and there expressly promised That in my behalf, which all Christians are obliged to, but which, by reason of my Infancy, I could not promise with my own Mouth. And because they were the immediate Instruments of my being Regenerate, or Born again of God, I call them by those Sacred Names; and accordingly have for them a more than common Reverence and Regard.

* 1 Cor. 14.

26, 40.

2 Cor. 12.

19.

Q. When, do you say, was this Name given you ?

A. In my Baptism, when I was receiv'd into the Church; the usual and proper time for giving Names to Persons ².

Q. What great Priviledges were you admitted to when you were Baptized ?

A. In my Baptism I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Q. How do you make That out ?

A. After this manner: When by *Baptism* I was admitted into the Church of Christ, I then became a Member of that Body ³, of which Christ is the Head ⁴. And being thus made a Member of Christ's Church, I, who was before a Child of Wrath, was hereby made a Child of Grace; being Born of God, taken into Covenant with him, and received into his Household and Family ⁵: And by virtue of this relation to him, I am entitled to his Fatherly Care and Protection whilst I am here ⁶, and to that *Heavenly Inheritance* hereafter, which is the Portion of the Sons of God, and which I shall certainly have the full Possession of, after this Life ⁷; unless by not Performing my part of this Covenant, I provoke him to disinherit, and cast me off.

Q. Do not these vast Benefits require, from all those

upon whom they are bestowed, dutiful behaviour answerable thereto?

A. Yes, certainly: for as we are **Members** of **Christ**, it behoves us to walk in conformity to **Christ** our Head ⁸, and in the **Unity** and **Communion** of his **Body**, the *Church* ⁹: As we are **Children** of **God**, we ought to be obedient to our Heavenly Father, and Holy as he is Holy ¹⁰: As we are **Inheritors** of the **Kingdom** of **Heaven**, we ought to prize **Heaven** above **Earth**, and to take care to secure our Interest there, whatever becomes of the things of this **World** ¹¹.

Q. Those Benefits, it is true, do in the very nature of them exact these Duties from us: But when you entered into the **Baptismal Covenant**, were there not some things more particularly and expressly promised by you?

A. Yes: I promised by my *Sureties*, to renounce the **Devil**, and all his Works, to believe in **God**, and to serve him. And I shall omit no due care to inform my self in the Nature and Obligation of that solemn *Kow*, *Promise* and *Profession*, which I am now come of age to take upon my self.

1. Let every one that nameth the Name of **Christ** depart from iniquity, 2 *Tim.* 2. 19. 1 *Thef.* 2. 12. *Eph.* 4. 1.
2. When eight days were accomplished for the circumcising of the Child, his Name was called **Jesus**, *Lu.* 2. 21. 1. 59, 63. *Gen.* 17. 4. 5. 24.
3. By one Spirit we are all Baptized into one **Body**, 1 *Cor.* 12. 13, 27. *Eph.* 5. 30. *Ro.* 6. 3. 1 *Cor.* 6. 15.
4. He is the Head of the **Body**, the **Church**, *Col.* 1. 18, 19. *Eph.* 1. 22, 23. 5. 23. 1 *Cor.* 11. 3. *Jo.* 15. 2, -9.
5. Ye are all the Children of **God** by Faith in **Christ Jesus**. For as many of you as have been baptized into **Christ**, have put on **Christ**, *Gal.* 3. 26, 27. *Eph.* 1. 5. *Jo.* 1. 12. *Ro.* 8. 15. *Acts* 3. 25.
6. Like as a Father pitieth his Children, so the Lord pitieth

pitieeth them that fear him, *Pſ.* 103. 13. *Mal.* 3. 17.
Ro. 8. 14.

7. And if Children, then Heirs; Heirs of God, and joint-heirs with Christ, *Ro.* 8. 17. *Gal.* 4. 7. *Tit.* 3. 5, 6, 7. *1 Pet.* 1. 3, 4.

8. As ye have — received Christ Jesus the Lord, so walk ye in him, *Col.* 2. 6. *1 Jo.* 2. 6. *Jo.* 13. 15.

9. There should be no Schism in the Body, *1 Cor.* 12. 25. 11. 18. *Eph.* 4. 3, — 6.

10. As obedient Children, not fashioning your selves according to your former lusts in your Ignorance: But as he which hath called you is holy, so be ye holy in all manner of Conversation, *1 Pet.* 1. 14, 15. *Matt.* 5. 48. *Eph.* 5. 1.

11. Lay up for your selves treasures in Heaven, where neither moth nor rust doth corrupt, and where Thieves do not break through, nor steal, *Matt.* 6. 20, 33. *Lu.* 12. 33. *Col.* 3. 2. *Heb.* 11. 25, 26.

C H A P. III.

Of the Baptismal Vow, and particularly of the Renunciation of the Devil.

Q. *Forasmuch as Baptism is a Contract, or Covenant, between God and Man, we cannot in justice hope to partake of the inestimable Benefits offered therein on God's part, unless we take care to perform the Conditions promised on Ours: As therefore you have already given a good Account of the former, so I hope you can also of the other: and I desire you will now tell me, What did your Godfathers and Godmothers then for you?*

A. *They did Promise and Vow three things in my Name: First, that I should renounce the Devil, and all his Works; the Pomps, and Vanities of this wicked World; and all the sinful Lusts of the Flesh. Secondly, That I should believe all the Articles of the*

the Christian Faith. And thirdly, that I should keep God's Holy Will and Commandments, and walk in the same all the days of my Life.

Q. Which is the first part of this solemn Vow ?

A. The Renunciation of the Devil, the World, and the Flesh; our three great Spiritual Enemies.

Q. Whom do you mean by the Devil ?

A. The Prince ¹, or chief of the fallen Angels ²; that great Enemy of Christ and his Church ³, who having seduced our first Parents ⁴, hath ever since had a great Interest and Power in the World ⁵, and still seeketh our Destruction ⁶, by Tempting us to Sin ⁷, and then Accusing us to God for it ⁸.

Q. What do you understand by the Works of the Devil ?

A. In general, all manner of Sin ⁹; and in particular, Pride ¹⁰, and Envy ¹¹, Malice ¹², and Lying ¹³, and such like Crimes, of which he himself is guilty, and especially Tempts Men to.

Q. What is it now to Renounce the Devil and all his Works ?

A. It is to reject and withstand that usurped Power and Dominion which he Exercises in the World ¹³, to resist his Temptations ¹⁴, and at no hand to be Partakers of his Crimes ¹⁵, as we would not Share with him in his Punishment ¹⁶.

1. Beelzebub the Prince of the Devils, *Matt.* 12. 24. 25. 41.
2. God spared not the Angels that sinned, but cast them down to Hell, *2 Pet.* 2. 4. *Rev.* 12. 7, 8, 9. *Jud.* 6.
3. What Concord hath Christ with Belial? *2 Cor.* 6. 15. *Matt.* 13. 29.
4. The Serpent beguiled *Eve*, through his Subtilty, *2 Cor.* 11. 3. *Gen.* 3. 4. *1 Tim.* 2. 14.
5. The Prince of this World is Judged, *Jo.* 16. 11. 14. 30. *Eph.* 2. 2. 6. 12. *2 Cor.* 4. 4. *1 Cor.* 10. 20.
6. Your Adversary the Devil, as a roaring Lion, walketh about seeking whom he may devour, *1 Pet.* 5. 8. *Job* 1. 7. *Lu.* 22. 31.
7. Left

7. Left by some means the Tempter have tempted you, *1 Thes. 3. 5. Matt. 4. 1, 3. Mar. 1. 13.*
8. The Accuser of our Brethren is cast down, which accused them before our God day and night, *Rev. 12. 10. Zeck. 3. 1. Job 1. 9. 2. 5.*
9. He that committeth Sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil, *1 Jo. 3. 8, 10. Matt. 12. 29. Jo. 12. 31. Col. 2. 15. Acts 13. 10. Matt. 13. 38.*
10. Not a Novice, lest being lifted up with Pride, he fall into the condemnation of the Devil, *1 Tim. 3. 6. 1 Chron. 21. 1. Is. 14. 12, 13, 14.*
11. If ye have bitter envying and strife in your hearts, glory not, and lie not against the Truth. This wisdom descendeth not from above, but is earthly, sensual, devilish, *Ja. 3. 14, 15. 4. 5. Ro. 1. 29.*
12. Ye are of your Father the Devil, and the lusts of your Father ye will do: He was a Murderer from the beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a Lie, he speaketh of his own: for he is a Liar, and the Father of it, *Jo. 8. 44. Gen. 3. 1, 4, 5. 1 Jo. 3. 15. Acts 5. 3. Col. 3. 9.*
13. Resist the Devil and he will flee from you, *Ja. 4. 7. Eph. 4. 27. 1 Pet. 5. 9. 1 Jo. 5. 18.*
14. Put on the whole armour of God, that ye may be able to stand against the Wiles of the Devil, *Eph. 6. 11. 1 Cor. 7. 5. 2 Cor. 2. 11.*
15. Have no Fellowship with the unfruitful works of darkness, but rather reprove them, *Eph. 5. 11. 2 Tim. 2. 26. Ro. 13. 12.*
16. Depart from me ye cursed, into everlasting fire; prepared for the Devil and his Angels, *Matt. 25. 41. Lu. 13. 27. 2 Pet. 2. 9.*

C H A P. IV.

Of the Renunciation of the World and the Flesh.

Q. **W**Hat mean you by the Pumps and Vanities of this wicked World ?

A. The Pride, and Covetousness, and evil Customs of wicked Men, and all that is vain and sinful in the World ¹.

Q. How, and in what sense do you renounce the World, and the things thereof ?

A. I so far renounce the *Riches* and *Honours* of the World, as not to be covetous of the former ², nor ambitious of the latter ³. I absolutely renounce *Conformity* to those *Customs* of the World which are sinful ⁴; and I do hereby look upon my self debarr'd from having to do with *any thing* in the World, which is likely to prove an occasion of sin to me, or that will alienate me from God, and draw off my Mind from the other World ⁵.

Q. What do you oblige your self to, by renouncing the *Unful Lusts of the flesh* ?

A. I am bound thereby to avoid *Adultery* and *Fornication*, *Rioting* and *Drunkennes*, and all that filthiness of the *Flesh* and *Spirit*, which is inconsistent with *Christian Purity*, and will render us unclean in God's sight ⁶.

Q. But do *Christians* in their *Baptism* absolutely renounce all *Carnal desires* whatever ?

A. Yes; all such as are fixed upon an unlawful and forbidden object ⁷. To these we must give no *Indulgence*, or *Consent* ⁸, much less must we follow or be led by them to the commission of any sinful Act ⁹.

1. All that is in the World, the lust of the *Flesh*, the lust of the *Eyes*, and the *Pride of Life*, is not of the *Father*, but is of the *World*, 1 *Jo.* 2. 16. *Jo.* 17. 14.

1 *Jo.* 5. 19. 2 *Pet.* 2. 14. *Jer.* 10. 3.

2. They

[11]

2. They that will be Rich, fall into Temptation, and a snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition. For the love of money is the root of all evil, which while some coveted after, they have err'd from the Faith, and pierced themselves through with many sorrows, *1 Tim. 6. 9, 10. Eph. 5. 3. 2 Tim. 4. 10. Prov. 28. 20.*
3. How can ye believe, which receive Honour one of another, *Jo. 5. 44. 1 Thes. 2. 6. Jo. 12. 43. Gal. 5. 26. Phil. 2. 3. Prov. 21. 4.*
4. Be not conform'd to this World, *Ro. 12. 2. Ex. 23. 2. 2 Pet. 1. 4. Levit. 18. 30.*
5. Love not the World, neither the things that are in the World. If any Man love the World, the love of the Father is not in him, *1 Jo. 2. 15. Gal. 1. 4. Ja. 4. 4. 1. 27.*
6. The works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanneſs, Lasciviousness, Idolatry, Witch-craft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like: of the which, I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God, *Gal. 5. 19, 20, 21. 2 Cor. 12. 20, 21. Eph. 5. 5. Ro. 8. 13.*
7. Why wilt thou, my Son, be ravished with a strange Woman, and embrace the bosom of a stranger? For the ways of Man are before the eyes of the Lord, and he pondereth all his goings, *Prov. 5. 20, 21. Matt. 5. 28. Gen. 39. 7, 9.*
8. If thy right Eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy Members should perish, and not that thy whole Body should be cast into Hell, *Matt. 5. 29. Ro. 6. 12, 13, 14. Col. 3. 5.*
9. Flee youthful Lusts, *2 Tim. 2. 22. 1 Pet. 2. 11. Heb. 13. 4. Ro. 13. 14.*

C H A P. V.

Of Faith and Obedience.

Q. *What was the second thing which your God-fathers and Godmothers promised in your Name?*

A. *That I should believe all the Articles of the Christian Faith.*

Q. *What mean you by the Articles of the Christian Faith?*

A. All those *Doctrines* of Religion which were taught by Christ and his Apostles; the *Fundamental Points* whereof are summ'd up in that which is call'd the *Apostles Creed*.

Q. *What is the nature of that Faith which you are to give to those Articles?*

A. It must be such an Assent to the Truth of all, and every one of them ¹, as is hearty ², active ³, and stedfast ⁴.

Q. *And is a Faith thus qualified sufficient to our Justification?*

A. Yes, and that without the deeds of the *Jewish Law* ⁵.

Q. *But is there any kind of Faith by which we may be justified, or accounted Righteous before God, without the works of Evangelical Righteousness.*

A. No: for true saving Faith must be a working, practical Faith, productive of sincere obedience ⁶. And therefore my Godfathers and Godmothers promised for me in the *third* place, that I should keep God's Holy Will and Commandments, and walk in the same all the days of my Life.

Q. *Which are those Commandments, this third part of your Baptismal Vow, relates to?*

A. The *Ten Commandments* of the *Moral Law* ⁷, under which are included all those particular Precepts of the *Old and New Testament*, which are reducible

reducible to one or other of those Heads.

Q. What is it to keep these Commandments?

A. To keep them, as we ought to do, is to yield an universal Obedience to the whole will, and to all the **Commandments** of God ⁸, and to walk with Constancy and Perseverance in the same all the days of our **Life** ⁹.

1. This is his Commandment, that we should believe on the Name of his Son Jesus Christ, *1 Jo. 3. 23. Jo. 6. 29. 3. 15, — 18. Acts 16. 31. Heb. 10. 23.*
2. With the heart man believeth unto Righteousness, and with the mouth Confession is made unto Salvation, *Ro. 10. 10. Acts 8. 37. 1 Tim. 1. 5. 2 Tim. 1. 5.*
3. In Jesus Christ, neither Circumcision availeth any thing nor Uncircumcision, but Faith that worketh by Love, *Gal. 5. 6. 2. 22. 1 Thes. 1. 3.*
4. As ye have therefore receiv'd Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the Faith, *Col. 2. 6, 7. 2. 5. 1. 23. Heb. 6. 11. 10. 22, 23.*
5. A Man is justified by Faith, without the deeds of the Law, *Ro. 3. 28. 8. 3, 4. Acts 13. 38, 39. Gal. 2. 16. 3. 11.*
6. As the Body without the Spirit is Dead, so Faith without Works is Dead also, *Ja. 2. 26. 2. 14, 17, 20. 1 Cor. 13. 2. 2 Pet. 1. 5. Matt. 7. 21.*
7. If thou wilt enter into Life, keep the Commandments, *Matt. 19. 17. Ro. 2. 7, 8, 9. Rev. 22. 14. Ro. 12. 2.*
8. Whosoever shall break one of these least Commandments, and shall teach Men so, he shall be called the least in the Kingdom of Heaven: but whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven, *Matt. 5. 19. Ps. 119. 6. Ja. 2. 10.*
9. If ye continue in my Word, then are ye my Disciples indeed, *Jo. 8. 31. Lu. 1. 74, 75 Gal. 6. 9. 1 Cor. 15. 58.*

C H A P. VI.

*Of the Obligation of the Baptismal Vow, and the
Happinefs of a Christian state.*

Q. *Y*OU have owned, that when you were Baptized, you Faithfully Promised by your Sureties, that you would renounce the Devil and all his Works, and constantly believe God's Holy Word, and obediently keep his Commandments: And now that you are come of Age to take it upon your self, Dost thou not think that thou art bound to believe and do as they have Promised for thee?

A. Yes verily ¹: for if I do not, I am very sensible I forfeit all the Benefits of my Baptism, and have no ground to expect Salvation by Christ ².

Q. But are you able to keep this Vow?

A. By God's help I am able ³, and by his help I will keep it: for I have promised nothing therein, but what God hath Commanded to be done; and I am fully satisfied, that he requires no more from us, than what he knows we are able to perform ⁴.

Q. You have a right sense of your own Obligation: but was it not very presumptuous in your Sponsors to make such a Promise in your Name, before they could tell whether you would Perform it, or no?

A. No presumption at all: because they promised no more than what I was bound to by the very Nature of Christian Baptism, to which I could not be admitted, but upon condition of such a Promise, either implied, or expressed.

Q. If such a Promise be implied, why should it be expressed?

A. For the more full and solemn declaration of the Duties of the Baptized Person; to enforce their Obligation, and to tie them more strictly to the Performance of them.

Q. And do you look upon your self to be hereby
more

more strongly obliged to keep this Covenant?

A. I do, and am resolved, by God's Grace, to observe it in all things ⁵.

Q. And are you well pleased and satisfied with this Contract, which your Sureties made in your behalf?

A. Yes, I am; and do not only think my self much obliged to them for that Charitable and Christian Office; but I do also heartily thank our Heavenly Father, that he hath called me to this State of Salvation, through Jesus Christ our Saviour. And I pray unto God, to give me his Grace, that I may continue in the same unto my Lives end.

Q. What is that State, do you say, into which you were called by Baptism?

A. A State of Salvation; or a Condition of Life, wherein I may, and certainly shall be saved, if I make good that Promise, which I have now renewed ⁶.

Q. Who hath called you to this State?

A. God our Heavenly Father ⁷, in the number of whose Children I do now reckon my self ⁸.

Q. Through whom hath he called you thereinto?

A. Through the alone Merits of Jesus Christ, who is the only Saviour of Mankind ⁹.

Q. And are you truly thankful to Almighty God, for putting you into such an excellent and blessed Condition?

A. I am sure I ought to be so, and I hope I am ¹⁰.

Q. Do you design to continue in this State?

A. Yes, unto my Lives end ¹¹, otherwise I cannot be saved ¹².

Q. But must you not seek help from God, to enable you to continue in this State, and in the performance of what he requires, and you promised?

A. I own, I must: for my own Strength is insufficient without his Grace ¹³; and therefore I will constantly pray unto him for it ¹⁴.

1. When thou shalt Vow a Vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee; and it would

- be sin in thee, *Deut.* 23. 21. *Numb.* 30. 2. *Eccles.* 5. 4. *Pf.* 22. 25.
2. How shall we escape if we neglect so great Salvation? *Heb.* 2. 3. 12. 25. 10. 28, 29.
 3. I can do all things through Christ which strengtheneth me, *Phil.* 4. 13. *1 Thes.* 5. 23, 24. *2 Thes.* 3. 3. *1 Cor.* 1. 8, 9.
 4. My Yoke is easie, and my Burden is light, *Matt.* 11. 30. *1 Jo.* 5. 3. *Ro.* 12. 1.
 5. I will pay thee my Vows, which my lips have uttered, and my mouth hath spoken, *Pf.* 66. 13, 14. 119. 30, 57, 93, 106.
 6. The Gospel of Christ is the Power of God unto Salvation to every one that believeth, *Ro.* 1. 16. *Acts* 2. 47. *Mar.* 16. 16.
 7. The God of all Grace hath called us unto his Eternal Glory by Christ Jesus, *1 Pet.* 5. 10. *Tit.* 3. 5, 6. *Eph.* 2. 4, 5, 6.
 8. Behold, what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God? *1 Jo.* 3. 1, 2. *Gal.* 4. 5.
 9. Neither is there Salvation in any other: for there is none other Name under Heaven given among Men, whereby we must be saved, *Acts* 4. 12. *Ro.* 3. 24. *1 Tim.* 2. 5, 6.
 10. Giving thanks unto the Father, which hath made us meet to be Partakers of the Inheritance of the Saints in Light: Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his Dear Son, *Col.* 1. 12, 13. *1 Pet.* 2. 9. *Pf.* 116. 16, 17, 18.
 11. Be thou faithful unto Death, and I will give thee a Crown of Life, *Rev.* 2. 10, 26. *Matt.* 24. 13. *Heb.* 3. 6.
 12. If after they have escaped the pollution of the World, through the knowledge of the Lord and Saviour Jesus Christ, they are intangled therein, and overcome; the latter end is worse with them than the beginning. For it had been better for them not

to have known the way of Righteousness, than after they have known it, to turn from the Holy Commandment deliver'd unto them, 2 Pet. 2. 20, 21. Ezek. 18. 24. Matt. 12. 45.

13. Not that we are sufficient of our selves, to think any thing as of our selves: But our sufficiency is of God, 2 Cor. 3. 5. 12. 9. Phil. 1. 6.

14. Ask, and it shall be given you, seek, and ye shall find: knock, and it shall be opened unto you, Matt. 7. 7. Jo. 16. 23. Heb. 4. 16.

C H A P. VII.

Of the Creed, and particularly of the Divine Nature and Attributes.

Q. **T**HE Church-Catechism having first instructed you in the knowledge of the Gospel-Covenant, does in the next Part particularly teach you a Collection of the Articles of Faith, which contains the chief Heads of the Apostles Doctrine, and was composed, for the most part, in or near their time, and is therefore called the Apostles Creed. These were the very Articles you promised to believe when you was Baptized; and therefore I pray rehearse them.

A. I believe in God, the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ, his only Son, our Lord: who was Conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, was Crucified, Dead and Buried, He descended into Hell: The third day he Rose again from the Dead: He ascended into Heaven, and Sitteth at the right Hand of God, the Father Almighty: From thence he shall come to Judge the Quick and the Dead.

I Believe in the Holy Ghost: The Holy Catholick Church: The Communion of Saints: The forgiveness of Sins: The Resurrection of the Body: And the Life Everlasting. Amen.

Q. You have already given me an Account of the nature of Faith in general, and therefore I need not ask you what you mean by Believing: You cannot but be sensible also, that these words, I Believe, respect every one of the Articles of the Creed, tho' they are but twice mentioned. And forasmuch as 'tis fit that every one should make a distinct profession of his own Faith, you must know, that you are for that reason taught to say for your self, in your own Person, I Believe: I shall only therefore, in order to the more clear Explication of it, ask you into how many Articles this Creed, or Belief, is usually divided?

A. Into Twelve; according to the number of the Twelve Apostles.

Q. Which is the first of these Articles?

A. I believe in God, the Father Almighty, maker of Heaven and Earth.

Q. Why do you in the first place profess your Faith in Him?

A. Because the Belief in God is the Foundation of all Religion ¹.

Q. But I pray you what sort of a Being do you apprehend This our God to be?

A. A Pure Spiritual Being ², Existing in, and of himself, from, and to all Eternity ³, Unchangeable ⁴, and Immortal ⁵, Invisible ⁵, and yet present in all Places ⁶; of Infinite Wisdom and Knowledge ⁷, Power ⁸ and Faithfulness ⁹, Holiness ¹⁰ and Justice ¹¹, Goodness ¹² and Mercy ¹³; and in one word, a Being Eminently and Absolutely Perfect ¹⁴, but Infinite and Incomprehensible ¹⁵.

Q. What in reason is to be expected from Men, who Believe, that there is such a Supream and Glorious Being, in and over all the World?

A. To Think and Speak of him with the highest Admiration and Esteem ¹⁶; to Worship him in a manner suitable to his Excellent Nature ¹⁷, and by all the Ways we can, to promote his Honour and Glory in the World ¹⁸; to behave our selves, as always

ways in his Presence¹⁹, and to submit our selves to the Conduct of his Infinite Wisdom²⁰; to be conformable to the Divine Nature in Purity and Holiness²¹, in Justice and Righteousness²², in Truth and Faithfulness²³, in Goodness and Mercy²⁴, and to Imitate that God we Believe in, in all his Imitable Perfections²⁵.

1. He that cometh to God, must believe that he is; and that he is a Rewarder of them that diligently seek him, *Heb.* 11. 6. *Pf.* 58. 11.
2. God is a Spirit, *Jo.* 4. 24. *2 Cor.* 3. 17. *Lu.* 24. 39.
3. Before the Mountains were brought forth, or ever thou hadst formed the Earth and the World: even from Everlasting to Everlasting, thou art God, *Pf.* 90. 2. *Rev.* 1. 4, 8. *If.* 44. 6. *Prov.* 8. 25.
4. With God is no variableness, neither shadow of turning, *Ja.* 1. 17. *Mal.* 3. 6. *Pf.* 102. 26, 27.
5. Who is the Blessed and only Potentate, the King of Kings, and Lord of Lords; who only hath Immortality, dwelling in the Light, which no Man can approach unto, whom no Man hath seen, nor can see: to whom be Honour and Power everlasting, *1 Tim.* 6. 15, 16. *1. 17.* *Ex.* 33. 20. *Jo.* 1. 18. *Deut.* 4. 12.
6. Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret Places that I shall not see him? saith the Lord: do not I fill Heaven and Earth? saith the Lord, *Jer.* 23. 23, 24. *1 K.* 8. 27. *Pf.* 139. 7, — 12. *Amos* 9. 2, 3.
7. O the depth of the Riches, both of the Wisdom and Knowledge of God, *Ro.* 11. 33. *Dan.* 2. 22. *1 Chron.* 28. 9. *Heb.* 4. 13.
8. Great is our Lord, and of great Power; his understanding is Infinite, *Pf.* 147. 5. 115. 3. *Jer.* 32. 27.
9. Know therefore, that the Lord thy God, he is God, the Faithful God, *Deut.* 7. 9. *Numb.* 23. 19. *2 Tim.* 2. 13. *1 Thes.* 5. 24. *2 Cor.* 1. 18.
10. Holy, holy, holy, is the Lord of Hosts, *If.* 6. 3. *Rev.* 4. 8. *Pf.* 5. 4. *Heb.* 1. 13.

11. His

11. His work is Perfect : for all his ways are Judgment; a God of truth, and without iniquity, just and right is he, *Deut.* 32. 4. *Is.* 45. 21. *Pf.* 11. 7. 145. 17. *Jer.* 32. 19.
12. Thou art good and dost good, *Pf.* 119. 68. *Matt.* 19. 17. 5. 45. *Ja.* 1. 5.
13. The Lord, the Lord God, Merciful and Gracious, Long-suffering, and abundant in Goodness and Truth. Keeping Mercy for thousands, forgiving Iniquity, and Transgression, and Sin, and that will by no means clear the guilty, *Ex.* 34. 6, 7. *Neh.* 9. 17. *Pf.* 103. 8, 13. *Mich.* 7. 18. 2 *Pet.* 3. 9.
14. God said unto Moses, I am That I am, *Ex.* 3. 14. 6. 3. *Pf.* 83. 18.
15. Canst thou by searching find out God? Canst thou find out the Almighty to perfection? *Job* 11. 7. 26. 14. *Pf.* 139. 6. *Eccles.* 3. 11. *Ro.* 11. 33. 1 *Cor.* 2. 9. *Eph.* 3. 18, 19. *Job* 36. 26. 37. 23.
16. I will extol thee, my God, O King, and I will bless thy Name for ever and ever. Every day will I bless thee, and I will praise thy Name for ever and ever. Great is the Lord, and greatly to be Praised; and his Greatness is unsearchable. One Generation shall Praise thy Works unto another, and shall declare thy mighty Acts. I will speak of the glorious honour of thy Majesty, and of thy wondrous Works, *Pf.* 145. 1, — 5. 86. 12. 89. 5, — 8. 148. 11, 12, 13. *Ro.* 11. 36. *Neh.* 9. 5.
17. They that worship him, must worship him in Spirit and in Truth, *Jo.* 4. 24. 1 *Cor.* 6. 20. *Phil.* 3. 3. *Heb.* 12. 28. *Pf.* 95. 6. 96. 8.
18. Being filled with the fruits of Righteousness, which are by Jesus Christ unto the Glory and Praise of God, *Phil.* 1. 11. 1 *Pet.* 2. 12. 4. 11.
19. I have kept thy Precepts and thy Testimonies : for all my ways are before thee, *Pf.* 119. 168. 16. 8. *Gen.* 17. 1. *Matt.* 6. 4, 6. *Prov.* 3. 6. *Ezek.* 9. 9.
20. Behold, here I am, let him do to me as seemeth good unto him, 2 *Sam.* 15. 26. 1 *Sam.* 3. 18. *Pf.* 39. 9. *Job* 1. 21. *Matt.* 26. 39. 21. *Ye*

21. Ye shall be Holy: for I the Lord your God am Holy, *Levit. 19. 2. 11. 44. 1 Pet. 1. 16. 1 Jo. 3. 3. Matt. 5. 8.*
22. If ye know that he is Righteous, ye know that every one that doth Righteousness is born of him, *1 Jo. 2. 29. 3. 7, 10. Ezek. 18. 5, — 9.*
23. Lord, who shall abide in thy Tabernacle? who shall dwell in thy holy Hill? He that walketh uprightly, and worketh Righteousness, and speaketh the Truth in his Heart, *Pf. 15. 1, 2. Zech. 8. 16. Prov. 12. 17, 19.*
24. Be ye therefore Merciful, as your Father also is Merciful, *Lu. 6. 36. Eph. 4. 32. Col. 3. 12. Pf. 112. 9. 1 Jo. 3. 17.*
25. Be ye therefore perfect, even as your Father which is in Heaven is perfect, *Matt. 5. 48. Eph. 5. 1. 4. 24. 2 Cor. 3. 18.*

C H A P. VIII.

Of the Unity of the Godhead, and the first Person in the Trinity.

Q. **C**AN there be any more then one God of such Infinite Perfections as those you mentioned?

A. No; It is contrary to Reason and Scripture, that there should be any more than *One* Living and True God; and therefore I say, I believe in *God*, not *Gods*.

Q. *Why then do you believe the doctrine of the Trinity?*

A. Because the same Scriptures which teach me, that there is but one God in Nature, or Substance, teach me also, that in That Divine Essence, there is the *Father*, the *Son*, and the *Holy Ghost*, who are but *One* only God².

Q. *Why is the first Person in the Trinity called God the Father?*

A. Not only because he is the Creator of all things³, but chiefly because he hath a *Son* begotten of himself, even

even Jesus Christ, of whom he is the *Father*, by Eternal Generation ⁴; and through Him of all sincere Christians, by Regeneration and Adoption ⁵.

Q. What do you further believe concerning God the Father?

A. That he hath an unlimited Power of doing whatsoever he pleaseth ⁶, and did first exert this Power in Creating the Heavens and the Earth, and all things therein ⁷: and that as the Sovereign Lord thereof ⁸, he hath ever since continued to Preserve ⁹, and Govern ¹⁰ the World, and every thing in it, by the same Divine Power, Wisdom and Goodness, with which he made it.

Q. What Influence should this Belief have upon us?

A. It should oblige us to pay him the Duty and Obedience of Children to their Heavenly Father ¹¹; the Honour and Worship due from Creatures to their great Creator ¹²; and at all times, and in all cases, to Trust and Confide in his Power and Providence ¹³.

1. One God and Father of all, who is above all, and through all, and in you all, *Eph.* 4. 6. *Is.* 37. 16. *1 Tim.* 2. 5.
2. There are three that bear record in Heaven; the Father, the Word, and the Holy Ghost: and these three are one, *1 Jo.* 5. 7. *Matt.* 28. 19. *2 Cor.* 13. 14. *1 Cor.* 12. 4, 5, 6. *1 Pet.* 1. 2.
3. O Lord, thou art our Father: we are the Clay, and thou our Potter; and we are all the work of thy Hand, *Is.* 64. 8. *1 Cor.* 8. 6. *1 Thes.* 1. 1.
4. Blessed be God, even the Father of our Lord Jesus Christ, *2 Cor.* 1. 3. *Ro.* 15. 6. *Eph.* 1. 3. *1 Pet.* 1. 3. *Jo.* 14. 26.
5. Ye have received the Spirit of Adoption, whereby we cry Abba, Father, *Ro.* 8. 15. *Eph.* 1. 5. *Jo.* 20. 17. *Gal.* 4. 6.
6. Abba, Father; all things are possible unto thee, *Mar.* 14. 36. *Matt.* 19. 26. *Pf.* 62. 11. *Job* 42. 2.
7. Lord God, behold, thou hast made the Heaven and the

the Earth by thy great Power and stretched out Arm, and nothing is too hard for thee, *Jer.* 32. 17.

Gen. 1. 1. *Acts* 4. 24. *Heb.* 3. 4. 11. 3. *Pf.* 33. 6, 9.

8. Behold the Heaven, and the Heaven of Heavens is the Lord's thy God, the Earth also, with all that therein is, *Deut.* 10. 4. *Ex.* 9. 29. *Pf.* 24. 1. 89. 11. *1 Cor.* 10. 26.

9. Thou, even thou art Lord alone, thou hast made Heaven, the Heaven of Heavens, with all their Host, the Earth and all things that are therein, the Seas, and all that is therein, and thou Preservest them all, *Neh.* 9. 6. *Heb.* 1. 3. *Acts* 17. 24. *Matt.* 10. 29, 30.

10. The Lord hath prepared his Throne in the Heavens: and his Kingdom ruleth over all, *Pf.* 103. 19. 93. 1. 97. 1. 99. 1. *Eph.* 1. 11.

11. A Son honoureth his Father, and a Servant his Master: if then I be a Father, where is mine Honour? and if I be a Master, where is my Fear? saith the Lord of Hosts, *Mal.* 1. 6. *Jo.* 8. 41. 1. *Jo.* 3. 10.

12. Thou art worthy, O Lord, to receive glory and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created, *Rev.* 4. 11. 5. 13. *Ex.* 20. 11.

13. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength, *Is.* 26. 4. *Pf.* 62. 7, 8. 27. 1, 3. 37. 5. *Matt.* 6. 31, 32.

C H A P. IX.

Of the necessity of Faith in Jesus, and of the Salvation procured by him.

Q. **W**HO is the Object of your Faith in the Second Article of the Creed?

A. The Second Person of the Trinity, who is Jesus Christ, God's only Son, our Lord.

Q. Is it not enough to believe in God the Father, unless

unless we also believe in Jesus Christ :

A. No : because we are commanded to believe in Him ¹; as the only means whereby we can be saved ².

Q. What is the Import of the Name Jesus :

A. It signifies *Saviour*; and denotes That *Salvation*, which the Son of God came into the World on purpose to bring to sinners ³.

Q. How and in what respect is Jesus a Saviour :

A. As he saves us from the Guilt and Punishment of our Sins ⁴, and hath made our Peace with, and Reconciled us to God ⁵; as he saves us from the Dominion and Commission of the Sins themselves ⁶, and will at last bestow Eternal Life and Happiness upon all those who forsake their Evil ways ⁷, and sincerely obey him ⁸.

1. This is the Work of God, that ye believe on him whom he hath sent, *Jo.* 6. 29. *14. 1.* *1 Jo.* 3. 23.

2. I am the Way, and the Truth, and the Life : no Man cometh unto the Father but by me, *Jo.* 14. 6. *3. 18.* *8. 24.* *15. 6.* *Acts* 16. 31. *1 Jo.* 5. 12. *Acts* 4. 12.

3. Thou shalt call his name Jesus : for he shall save his People from their sins, *Matt.* 1. 21. *1 Tim.* 1. 15. 4. 10. *1 Jo.* 4. 14.

4. In whom we have Redemption through his Blood even the forgiveness of sins, *Col.* 1. 14. *Matt.* 26. 28. *Acts* 10. 43.

5. God hath reconciled us to himself by Jesus Christ *2 Cor.* 5. 18, 19, 20. *Ro.* 5. 10. *Col.* 1. 20, 21, 22.

6. Who gave himself for us, that he might Redeem us from all Iniquity, and purifie unto himself a peculiar People, zealous of good Works, *Tit.* 2. 14. 11, 12, 13. *Eph.* 2. 10. *2 Pet.* 1. 4, — 8. *Ro.* 8. 1.

7. Being made free from sin, and become Servants of God, ye have your Fruit unto Holiness, and the end everlasting Life. For the Wages of Sin is Death : but the gift of God is Eternal Life, through Jesus Christ our Lord, *Ro.* 6. 22, 23. *Jo.* 10. 10, 28. *1 Pet.* 1. 3, 4. *1 Jo.* 2. 25.

8. He became the Author of Eternal Salvation unto all them that obey him, *Heb. 5. 9. Is. 55. 3. Ro. 2. 6, — 10. 2 Thes. 1. 7, 8.*

CHAP. X.

Of Jesus being the Christ.

Q. *YOU may plainly read the great Mercy of God, and your own Duty in the Name Jesus, but what do you mean by adding Christ to it?*

A. I do hereby profess my *Belief*, that this same *Jesus* is, according to the meaning of that word, the *Messiah*, or the Anointed, which was to come into the World ¹; and that, as in the Old Testament, *Prophets* *, *Priests* †, and *Kings* ‡, were anointed with Oil to their Respective Offices, so this *Jesus* was Consecrated by the Spirit of God ², to be a *Prophet*, a *Priest*, and a *King*, in order to his perfecting our Salvation.

* 1 K. 19. 16.

† Ex. 40. 13.

‡ 1 Sam.

10. 1.

Q. *Why do you believe Jesus to be the Christ, or that Messiah, which was to come into the World?*

A. Because the Scripture expressly asserts him to be so ³, and it is therein abundantly manifest, that all the Ancient Prophecies concerning the *Messiah* are fulfilled in Him ⁴: And the same thing may be evidently made out by several Divine Testimonies other-ways ^{5, 6}; and particularly by the Miracles wrought by him in confirmation of this Truth ⁷, which are an Evidence drawn up by the finger of God.

We have found the *Messias*, which is, being interpreted, the Christ, *Jo. 1. 41. 4. 25.*

God Anointed *Jesus* of Nazareth with the Holy Ghost, and with Power, *Acts 10. 38. 4. 27. Lu. 4. 18. Jo. 3. 34.*

This *Jesus* whom I preach to you is Christ, *Acts*

- 17.3. 2.36. 9.22. *Matt.* 16.16. *Jo.* 6.69. 1 *Jo.* 5.1.
 4. He expounded and testified the Kingdom of God,
 perswading them concerning Jesus, both out of
 the Law of *Moses*, and out of the Prophets, from
 Morning till Evening, *Acts* 28.23. 26.6. *Lu.* 24.25,
 27. *Jo.* 1.45. *Gen.* 3.15. 22.18. 26. 4. 49.10. *Dent.*
 18. 15. *Pf.* 16. 8, 9, 10. *Pf.* 22. 132. 11. *Is.* 4.2. 7.14.
 9. 6. 40. 10. *Jer.* 23. 5. 33.14. *Ezek.* 34. 23. 37.24.
Dan. 9.24. *Mic.* 7. 20. *Hag.* 2. 7. *Mal.* 3. 1. &c.
 5. Lo, a voice from Heaven, saying, This is my be-
 loved Son, in whom I am well pleased, *Matt.* 3.17.
 17.5. 2 *Pet.* 1.17,18. *Jo.* 12.28. 5.32. 8.14,—18.
 6. *John* seeth Jesus coming unto him, and saith, be-
 hold the Lamb of God, which taketh away the
 sins of the World, *Jo.* 1. 29. 1.6, 15, 30, &c. *Matt.*
 3.11. *Jo.* 3.26, &c. 5. 33. *Lu.* 2. 25,—38.
 7. I have greater Witness than that of *John*: For the
 works which the Father hath given me to finish,
 the same Works that I do, bear Witness of me, that
 the Father hath sent me, *Jo.* 5.36. 10. 25, 37, 38.
 15.24. *Matt.* 11. 4, 5.

C H A P. XI.

Of the Offices of Christ.

Q. *HOW* did Christ execute the Offices of Prophet,
 Priest, and King; to which you say, he was
 Anointed?

A. As a Prophet¹, he hath revealed the whole
 Will of God concerning the Salvation of Mankind²;
 as a Priest³, he hath made Atonement for sins⁴, and
 continually intercedeth for sinners⁵; And as a King⁶,
 he doth Govern and Protect his Church⁷, will
 last Destroy his Enemies⁸, and Reward his faithful
 Servants⁹.

Q. *What Duties are we hereby obliged to?*

A. To hearken to, and be guided by this great
 Prophet¹⁰; to make such use of his Grace, that we
 may be entitled to the Benefit of the Sacrifice and In-
 tercession

tercession of this *High-Priest* ¹¹; and to be Loyal, Obedient Subjects to this Almighty *King* ¹².

1. This is Jesus, the Prophet of *Nazareth* of *Galilee*, *Matt.* 21. 11. *Jo.* 6. 14. *Lu.* 24. 19.
2. The Spirit of the Lord is upon me, because he hath anointed me to Preach the Gospel to the Poor, he hath sent me to heal the broken-hearted, to Preach deliverance to the Captives, and recovering of sight to the Blind, to set at liberty them that are Bruised, to Preach the acceptable Year of the Lord, *Lu.* 4. 18, 19, 32. *Matt.* 7. 28, 29. *Mar.* 6. 2. *Jo.* 15. 15. *Heb.* 1. 1, 2.
3. Called of God an High-Priest after the order of *Melchisedec*, *Heb.* 5. 10. 5. 6. *Pf.* 110. 4. *Heb.* 3. 1. 8. 1.
4. Now once in the end of the World, hath he appeared to put away sin by the Sacrifice of himself, *Heb.* 9. 27. 2. 17. *Ro.* 5. 11. *Eph.* 5. 2.
5. He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make Intercession for them, *Heb.* 7. 25, — 28. *Ro.* 8. 34.
6. Unto the Son he saith, thy Throne, O God, is for ever and ever; a Sceptre of Righteousness, is the Sceptre of thy Kingdom, *Heb.* 1. 8. *Pf.* 2. 6. *Matt.* 2. 2. *Dan.* 7. 13, 14. *Lu.* 1. 32, 33. *Rev.* 17. 14. *Jo.* 12. 15. 18. 36, 37.
7. And Jesus came, and spake unto them, saying, All Power is given unto me in Heaven and in Earth, *Matt.* 28. 18. *Is.* 9. 7. *Eph.* 1. 22. *Matt.* 16. 18.
8. He must Reign, till he hath put all enemies under his feet, *1 Cor.* 15. 25, 26. *Rev.* 20. 14. *1 Jo.* 3. 8. *Heb.* 10. 12, 13, 14.
9. Behold, I come quickly; and my reward is with me, to give every man according as his Works shall be, *Rev.* 22. 12. *1 Cor.* 3. 8. *Gal.* 6. 9. *Epl.* 6. 8. *Matt.* 25. 34.
10. For *Moses* truly said unto the Fathers, a Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; him shall you hear in all things whatsoever he shall say unto you. And it

shall come to pass, that every Soul which will not hear that Prophet, shall be destroyed from among the People, *Acts* 3. 22, 23. *Deut.* 18. 18. *Acts* 7. 37. *Heb.* 2. 1, 2, 3. 12. 25.

11. How much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your Conscience from dead works to serve the Living God, *Heb.* 9. 14. 10. 21, 22, 29. *Acts* 3. 26. *Heb.* 4. 14, 15.
12. Those mine Enemies, which would not that I should reign over them, bring hither and slay them before me, *Lu.* 19. 27. *Psf.* 110. 2, 3. *Lu.* 1. 74, 75.

C H A P. XII.

Of the Divine Nature of Jesus Christ.

Q. *HOW is Jesus Christ God's only Son?*

A. By having the Divine Nature Communicated to him in such a full Measure, and so high a degree ¹, that he is truly said to be the *only begotten Son* of the *Father* ²; no one else deriving his Essence from the *Father* in that Way and Manner, by a Natural and Eternal, but yet unconceivable generation ³.

Q. *If Christ then be the Son of God, by Natural and Eternal Generation, does it not thence follow that he is Equal to God with respect to his Divine Nature and so Very God?*

A. Yes undoubtedly: And it was for his declaring and avowing this Truth, that the *Jews* both Stoned and Crucified our Saviour ⁴.

Q. *What other proofs have you of his Divinity?*

A. Why, the Scriptures ascribe to him the Name ⁵ and Nature ⁶ of God; the Attributes ⁷, and the Works ⁸ of God; the Worship ⁹, and the Honour ¹⁰ of God. And therefore whoever believes the Scriptures to be the word of God, must believe *Jesus Christ* to be, in the highest Sense, the *Son* of God.

Q. *Why*

Q. Why do you own this Jesus for our Lord?

A. If he be the God that made us, he must necessarily be **our Lord**: But I do here acknowledge him to be in a peculiar manner **our Lord**, as having Redeemed and Purchased us with his Blood ¹¹.

Q. What Duties do you learn from hence?

A. To give **Jesus Christ** all that Homage ¹² and Obedience ¹³, which is due to him as the **Son of God, our Lord**; and as *such*, to conform to his example in whatsoever he hath proposed himself to our Imitation ¹⁴.

1. In him dwelleth all the Fulness of the Godhead bodily, *Col. 2. 9. 1. 19. Jo. 1. 14.*
2. God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have Everlasting Life, *Jo. 3. 16. 1. 18. 1 Jo. 4. 9.*
3. Unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee, *Heb. 1. 5. 1. 4. Eph. 1. 21. Phil. 2. 9, 10. Is. 53. 8.*
4. I and my Father are one, *Jo. 10. 30, 33, 36. 17. 11, 22. 5. 18. Lu. 22. 70, 71.*
5. In the beginning was the Word, and the Word was with God, and the Word was God, *Jo. 1. 1. 20. 28. Acts 20. 28. Ro. 9. 5. 1 Tim. 3. 16. Matt. 1. 23.*
6. The brightness of his Glory, and the express Image of his Person, *Heb. 1. 3. 2 Cor. 4. 4. Phil. 2. 6. Col. 1. 5.*
7. Lord, thou knowest all things, *Jo. 21. 17. 2. 25. Matt. 18. 20. Heb. 13. 8. Rev. 1. 8, 17. Jo. 5. 26.*
8. All things were Created by him, and for him. And he is before all things, and by him all things consist, *Col. 1. 16, 17. Jo. 1. 3. 5. 17, 21. 6. 40. 15. 26. Heb. 1. 3.*
9. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my Spirit, *Acts 7. 59. Jo. 14. 1. 9. 38.*
10. All Men should honour the Son, even as they honour

- honour the Father, *Jo. 5. 23. Rev. 5. 13.*
11. God hath made that same Jesus, whom ye have Crucified, both Lord and Christ, *Acts 2. 36. 1 Cor. 8. 6. Phil. 2. 11. Tit. 2. 14. 1 Pet. 1. 18.*
12. At the Name of Jesus every knee should bow of things in Heaven, and things in Earth, and things under the Earth: And every tongue confess that Jesus Christ is Lord, to the glory of God the Father, *Phil. 2. 10, 11. Heb. 1. 6.*
13. Why call ye me Lord, Lord, and do not the things which I say, *Lu. 6. 46. Matt. 7. 21. 1 Cor. 6. 20.*
14. Ye call me Master, and Lord; and ye say well; for so I am. If I then your Lord and Master have washed your feet, ye ought also to wash one anothers feet, *Jo. 13. 13,—16. Lu. 22. 25, 26, 27.*

C H A P. XIII.

Of the Incarnation and Birth of the Son of God.

Q. *W*hat do you profess in the third Article of the Creed?

A. That for the Redemption of Mankind, the Son of God took Human Nature upon him ¹.

Q. *How did he become Man?*

A. By being **Conceived** by the Holy Ghost, and **Born** of the Virgin Mary.

Q. *What is the meaning of this Article?*

A. That Jesus Christ was not **Conceived** by the ordinary way of Generation; but was made very Man ², of the Substance of the Virgin ³ Mary ⁴ his Mother, by the Operation of the Holy Ghost ⁵: And that of this *Virgin*, who was of the Tribe of *Judah*, and Family of *David*, He was according to the Prediction of the Prophets ⁶, **Born** into the World ⁶; and that without spot of Sin ⁷, to make us clean from all Sin ⁸.

¹ Gen. 49. 10.
² Is. 11. 1, 10.

Q. *What may we learn from this wonderful Con-
descension*

descention of the Son of God, in thus taking our Nature upon him?

A. With all possible joy and gratitude to Praise and Magnifie his amazing Goodness therein⁹; to take care to follow the pattern of his great Humility¹⁰; and to beseech God that we being Regenerate, and made his Children by Adoption and Grace, may daily be renewed by his Holy Spirit¹¹.

1. When the fulness of time was come, God sent forth his Son made of a Woman, made under the Law; to Redeem them that were under the Law, that we might receive the Adoption of Sons, *Gal.* 4. 4, 5. *Heb.* 2. 17. 2. 9, 14, 15.
2. The Word was made Flesh, and dwelt among us, *Jo.* 1. 14. *Heb.* 2. 16. *Gen.* 3. 15. *Ro.* 9. 5. *1 Tim.* 3. 16. 2. 5. *1 Cor.* 15. 47.
3. All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a Virgin shall be with Child, and shall bring forth a Son, *Matt.* 1. 22, 23. *Is.* 7. 14. *Matt.* 1. 18. *Lu.* 1. 34.
4. The Angel *Gabriel* was sent from God — to a Virgin espoused to a Man, whose name was *Joseph*, of the House of *David*; and the Virgins name was *Mary*, *Lu.* 1. 26, 27. *Matt.* 22. 42. *Ro.* 1. 3. *Matt.* 21. 9. *Lu.* 1. 32. *Acts* 13. 23.
5. The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee, *Lu.* 1. 35. *Matt.* 1. 20.
6. The days were accomplished, that she should be delivered, and she brought forth her First-born Son, *Lu.* 2. 6, 7. *Matt.* 1. 25.
7. That Holy Thing which shall be born of thee shall be called the Son of God, *Lu.* 1. 3. 2 *Cor.* 5. 21. *1 Pet.* 2. 22. *1 Jo.* 3. 5.
8. The Blood of Jesus Christ his Son cleanseth us from all Sin, *1 Jo.* 1. 7. *Heb.* 9. 14. *1 Pet.* 1. 19. *Rev.* 1. 5.

9. And

9. And suddenly there was with the Angel a multitude of the Heavenly Host, praising God, and saying, Glory to God in the Highest, and on Earth Peace, good will towards Men, *Lu. 2. 13, 14. 10. 20. Is. 35. 1, 2. 42. 10. 54. 1.*

10. Let this mind be in you, which was also in Christ Jesus : Who being in the Form of God, thought it not robbery to be equal with God : But made himself of no Reputation, and took upon him the Form of a Servant, and was made in the likeness of Man : And being found in fashion as a Man, he humbled himself and became obedient unto Death, even the Death of the Cross, *Phil. 2. 5,—8. 2 Cor. 8. 9. Matt. 11. 29.*

11. Except a Man be born again, he cannot see the kingdom of God, *Jo. 3. 3, 5, 6, 7. 1. 12, 13. Ro. 8. 9, 10.*

C H A P. XIV.

Of the Sufferings of Christ.

Q. *What do you profess to believe in the fourth Article?*

A. That the *Son* of God, in that Human Nature which he assumed, **Suffered under Pontius Pilate, was Crucified, Dead and Buried, and descended into Hell.**

Q. *What is the full import of this Article?*

A. That the Blessed Jesus, as the Prophets had foretold *, did undergo the severest Sufferings ¹, in both Soul ² and Body ³, that Man was capable of, under *Pontius Pilate* ³, the *Roman* Governour of *Judea* †; who having unjustly ⁴ condemned him to the bitter and ignominious Death of Crucifixion ⁵, he was accordingly Nailed upon a Cross ⁶, and there did Hang ⁷, till he gave up the Ghost and Died ⁸; and so Redeemed us from the Curse of the Law ⁹,
and

* *Is. 50. 6.
53. 5, 6, &c.*

† *Lu. 3. 1.
Matt. 27. 1.*

and offered up himself as a Sacrifice to God for the Sins ¹⁰, and in the stead ¹¹ of all Mankind: And his Soul and Body being thus separated by Death ¹², the *one* was decently Interr'd ¹³, and the *other* went to the Place of departed Souls ¹⁴, both continuing under the state of Death, till the Reunion at his Resurrection.

Q. What learn you from the fourth Article?

A. To detest and forsake those Sins which brought upon the Son of God so great Sufferings ¹⁵, and, as a just return for such stupendous kindness, to give up our selves to the Service of our dear Redeemer ¹⁶, Glorifying above all things in the Cross of Christ ¹⁷; to rest assured of the Pardon of our Sins, through the Merits of this Sacrifice ¹⁸, and in no case to distrust God's Goodness, after such an instance of it, in giving his Son to Die for us ¹⁹; to be more easily reconciled to a state of Suffering and Affliction ²⁰, and to follow the pattern our Lord hath set us of an exemplary Patience ²¹, Resignation ²², and Charity ²³.

1. Those things which God before had shewed by the mouth of all his Prophets, that Christ should Suffer, he hath so fulfilled, *Acts* 3. 18. *Lu.* 24. 25, 26, 27.
2. My Soul is exceeding sorrowful, even unto Death, *Matt.* 26. 38. *Jo.* 12. 27. *Lu.* 22. 41, — 44.
3. Then *Pilate* therefore took Jesus and scourged him. And the Soldiers platted a Crown of Thorns, and put it on his Head, *Jo.* 19. 1, 2. *Matt.* 27. 26, — 31.
4. I having examined him, before you, have found no fault in this Man; no, nor yet *Herod*, *Lu.* 23. 14, 15. 23. 4, 22, 41. *Matt.* 27. 24. *Jo.* 19. 6. 2 *Cor.* 5. 21.
5. *Pilate* willing to content the People, released *Barabbas* unto them, and delivered Jesus, when he had scourged him, to be Crucified, *Mar.* 15. 15. *Lu.* 23. 24, 25.
6. And they Crucified him, *Matt.* 27. 35. *Acts* 5. 30. 10. 33. *Jo.* 3. 14.

7. Who

7. Who for the joy that was set before him, endured the Cross, despising the shame, *Heb. 12. 2. Ps. 22. 16. Jo. 20. 25. Matt. 27. 38, 39, 46. Lu. 23. 39.*
8. And when Jesus had cried with a loud voice, he said, Father into thy hands I commend my Spirit : And having said thus, he gave up the Ghost, *Lu. 23. 46. Matt. 27. 50. Mar. 15. 37. Jo. 19. 30.*
9. Christ hath Redeemed us from the Curse of the Law, being made a Curse for us : for it is written, Cursed is every one that hangeth on a Tree, *Gal. 3. 13. Deut. 21. 33. Ro. 8. 3.*
10. This Man offered one Sacrifice for sins, *Heb. 10. 12. 10. 8, — 11. 1 Cor. 5. 7. 15. 3.*
11. Who gave himself a Ransom for all, *1 Tim. 2. 6. Matt. 20. 28. 1 Jo. 2. 1, 2. Heb. 2. 9.*
12. Pilate calling unto him the Centurion, he asked him, whether he had been any while Dead. And when he knew it of the Centurion, he gave the Body to *Joseph*, *Mar. 15. 44, 45. Jo. 19. 33, 34.*
13. And when *Joseph* had taken the Body, he wrapped it in a clean linnen cloth, and laid it in his own new Tomb, which he had hewn out of the Rock, and he rolled a great stone to the door of the Sepulchre, and departed, *Matt. 27. 59, 60. Jo. 19. 39, — 42. 1 Cor. 15. 4. Is. 53. 9.*
14. *David* speaketh concerning him — Thou wilt not leave my Soul in Hell, *Acts 2. 25, 27. Ps. 16. 10. Lu. 23. 43. 1 Pet. 3. 9.*
15. Who, his own self bare our sins in his own Body on the Tree, that we being dead to sin, should live unto Righteousness : by whose stripes ye were healed, *1 Pet. 2. 24. Ro. 6. 6, 10, 11. Gal. 2. 20. Lu. 23. 33. Tit. 2. 14. 1 Pet. 4. 1, 2.*
16. The love of Christ constraineth us, because we thus judge, — that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them, *2 Cor. 5. 14, 15. Ro. 14. 7, 8. 1 Cor. 6. 20. 1 Thes. 5. 10. Ro. 5. 8.*
17. God forbid that I should glory, save in the Cross of

of our Lord Jesus Christ, by whom the World is Crucified unto me, and I unto the World, *Gal. 6.*

14. *I Cor. I. 23, 24. 2. 2.*

18. Who is he that condemneth? it is Christ that died, *Ro. 8. 34, 35, --- 39. 4. 25.*

19. He that spared not his own Son, but delivered him up for us all; how shall he not with him also freely give us all things? *Ro. 8. 32. Matt. 6. 33. 2 Pet. I. 3.*

20. It became him, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings, *Heb. 2. 10. 5. 8, 9. Phil. 2. 8. I Pet. 4. I. Matt. 16. 24.*

21. Christ suffered for us, leaving us an example, that we should follow his steps: Who did no sin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he suffered he threatned not; but committed himself to him that judgeth righteously, *I Pet. 2. 21, 22, 23. Matt. 27. 39. Jo. 8. 48, 49. 18. 22, 23. Is. 53. 7.*

22. Father, if thou be willing, remove this Cup from me: Nevertheless, not my Will, but thine be done, *Lu. 22. 42. Jo. 12. 27. 5. 30. 6. 38.*

23. This is my Commandment, that ye love one another, as I have loved you. Greater love hath no Man than this, that a Man lay down his life for his Friends, *Jo. 15. 12, 13. 13. 34. I Jo. 3. 16. 4. 11. Eph. 5. 2. I Thes. 4. 9.*

C H A P. XV.

Of the Resurrection of Christ.

Q. **W**hat do you believe in the fifth Article, the third day he rose again from the Dead?

A. That the same Jesus who Died, and was Buried, and whose Soul descended into Hell, having his Soul and Body reunited, did, by his own Divine Power,

Power ¹, Revive and come to Life again ², upon the third Day from his Death and Burial ³, and so Rose the self same Man as he was before he Died ⁴; thereby giving a full Demonstration of his Victory over Death ⁵, and a convincing testimony of the Truth of his Religion ⁶.

Q. I must needs agree with you, that the Resurrection of Christ is an undeniable argument of the Truth of the Christian Religion: But have you unexceptionable proofs of the Fact it self, from which you make this Inference?

A. Yes: Christ's Resurrection is evident, beyond all Contradiction, from the removal of the stone, and the emptiness of the Sepulchre ⁷, from the Testimonies of Angels ⁸, the Confession of Enemies ⁹, and the Attestation of faithful Witnesses ¹⁰, who had certain proofs of his being alive, and that he Rose with the same Body which was Crucified ¹¹. Nay, God himself gave Testimony hereto by the Effusion of the Holy Ghost upon the Apostles ¹², and the Miracles he impowered them to do by the Name of Christ, in confirmation of this Truth ¹³, which they sealed with their Blood ¹⁴.

Q. No one can have better Reasons for the belief of any matter of Fact, which they did not see with their own Eyes, than these you have assigned for your belief of Christ's Resurrection: And therefore I need only ask you farther, what we learn thence, for our Comfort and Instruction?

A. By the Resurrection of Christ we have full security, that he hath compleated our Justification ¹⁵; It is a Pledge and an Assurance, that we also shall Rise again ¹⁶; and a most powerful Engagement upon us, to lead Holy and Virtuous Lives ¹⁷; and particularly to set apart the first Day of the Week, the Day of his Resurrection, to the Honour and Service of this great Redeemer ¹⁸.

I. Therefore doth my Father love me, because I lay down

down my life, that I might take it again. No Man taketh it from me, but I lay it down of my self : I have power to lay it down, and I have power to take it again. This Commandment have I received of my Father, *Jo. 10. 17, 18. 2. 19.*

2. Him being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain : Whom God hath raised up, having loosed the pains of Death ; because it was not possible that he should be holden of it, *Acts 2. 23, 24. 13. 30. 17. 31. Gal. 1. 1. Heb. 13. 20.*
3. He rose again the third Day according to the Scriptures, *1 Cor. 15. 4. Ps. 16. 10. Matt. 12. 40. 16. 21. Acts 2. 31. 13. 34, --- 37. Lu. 24. 46.*
4. Behold my hands and my feet, that it is I my self, *Lu. 24. 39. Jo. 20. 20, 27. Rev. 1. 18.*
5. Christ being raised from the Dead, dieth no more ; Death hath no more dominion over him, *Ro. 6. 9. Rev. 1. 18. 4. 9, 10. 1 Cor. 15. 55, 57.*
6. Declared to be the Son of God with Power, according to the Spirit of Holiness, by the Resurrection from the Dead, *Ro. 1. 4. 1 Cor. 15. 17.*
7. Upon the first Day of the Week, very early in the Morning, they came to the Sepulchre. --- And they found the stone rolled away from the Sepulchre. And they entered in and found not the Body of the Lord Jesus, *Lu. 24. 1, 2, 3, 12. Matt. 28. 2. Mar. 16. 4. Jo. 20. 1, --- 8.*
8. And when they found not his Body, they came, saying, that they had also seen a Vision of Angels, which said that he was alive, *Lu. 24. 23. 24. 4, --- 7. Matt. 28. 5, 6, 7. Mar. 16. 5, 6, 7.*
9. Some of the Watch came into the City, and shewed unto the chief Priests all the things that were done, *Matt. 28. 11, --- 14. 28. 2, 3, 4. Acts 9. 4, 5. 22. 8. 1 Cor. 15. 8, 9.*
10. He was seen of *Cephas*, then of the twelve. After that he was seen of above five hundred Brethren at

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once,

- once, *1 Cor.* 15. 5, 6. *Acts* 1. 8, 22. 2. 32. 3. 15. 5. 32. 13. 31.
11. Him God raised up the third Day, and shewed him openly; not to all the People, but unto Witnesses, chosen before of God, even unto us who did eat and drink with him after he rose from the Dead, *Acts* 10. 40, 41. 1. 3. *Matt.* 28. 9. *Mar.* 16. 9, 12, 14. *Jo.* 20. 18. *Lu.* 24. 13, — 31, 36, — 43. *Jo.* 20. 19, 20, 26, 27, 28. 21. 1, — 14. 1 *Jo.* 1. 1, 2, 3. *Acts* 7. 56.
12. This Jesus hath God raised up. --- Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shewed forth this, which you now see and hear, *Acts* 2. 32, 33. *Lu.* 24. 49. *Acts* 1. 4, 5.
13. Be it known unto you all, and to all the People of *Israel*, that by the Name of Jesus Christ of *Nazareth*, whom ye Crucified, whom God raised from the Dead, even by him doth this Man stand here before you whole, *Acts* 4. 10, 33. 3. 16. 5. 12, 15, 16. *Jo.* 14. 12.
14. I saw the Souls of them that were beheaded for the witness of Jesus, and for the word of God, *Rev.* 20. 4. 1. 9. 6. 9.
15. He was delivered for our Offences, and was raised again for our Justification, *Ro.* 4. 25. 8. 34.
16. Now is Christ risen from the Dead, and become the first-fruits of them that slept, *1 Cor.* 15. 20, &c. *1 Thes.* 4. 14. *Col.* 1. 18. *Rev.* 1. 5. *1 Pet.* 1. 3, 4. *Ro.* 8. 11.
17. We are buried with him by Baptism unto death; that like as Christ was raised up from the dead by the Glory of the Father, even so we also should walk in newness of Life, *Ro.* 6. 4, 10, 11. *Col.* 2. 12. *Rev.* 20. 6.
18. This is the day which the Lord hath made: We will rejoyce and be glad in it, *Pf.* 118. 24. *Mar.* 16. 9. *2 Tim.* 2. 8. *Rev.* 1. 10. *Acts* 20. 7. *1 Cor.* 16. 2.

C H A P. XVI.

Of the Ascension of Christ.

Q. **W**hat is the Importance of the sixth Article,
*He ascended into Heaven, and sitteth on
 the Right Hand of God, the Father Almighty ?*

A. That that Jesus, who Died and Rose again, after forty days stay upon Earth, to convince his Disciples of the reality of his Resurrection, and to give them directions for Gathering and Governing his Church ¹; was, in their sight, taken up from the Earth ², and carried through the Air, to that High and Holy Place, called **Heaven** ³; where he did take up his perpetual Habitation ⁴; and, as a Reward of his Humiliation and Sufferings, is advanced to the highest degree of Honour and Glory ⁵, and vested with Supream Power, and absolute Dominion over all things ⁶; and is therefore said to **sit on the Right Hand of God the Father Almighty.**

Q. *What are the ends of our Saviour's Ascension with respect to us ?*

A. **He ascended into Heaven**, there to Govern and Protect his Church ⁶; to Mediate and Intercede for all true Believers ⁷; to send down the Holy Ghost to supply his Bodily Absence ⁸; and to prepare Mansions of Joy and Bliss for his faithful Servants ⁹.

Q. *What engagements does all this lay us under ?*

A. To Obey ¹⁰ and Trust ¹¹ in Him, who hath all Power in Heaven and Earth; to Address our selves to God through the alone Merits and Mediation of this Powerful Advocate, as for all other things, so particularly, for the Comforts and Graces of his Spirit ¹²; to withdraw our Affections from this World ¹³, and having raised them up after him to Heaven ¹⁴, to prepare our selves for the enjoyment of that Happiness Christ hath provided for us ¹⁵.

1. He was taken up, after that he through the Holy Ghost had given Commandment unto the Apostles whom he had chosen. To whom also he shewed himself alive after his Passion by many infallible proofs, being seen of them forty Days, and speaking of the things pertaining to the kingdom of God, *Acts* 1. 2, 3. *Matt.* 28. 19, 20. *Mar.* 16. 15, 18. *Lu.* 24. 44, 49. *Jo.* 20. 21, 22, 23. 21. 15, 17.
2. And when he had spoken these things, while they beheld, he was taken up, and a Cloud received him out of their sight. And they looked stedfastly toward Heaven, as he went up, *Acts* 1. '9, 10. *Lu.* 24. 51.
3. He was received up into Heaven, and sat on the right hand of God, *Mar.* 16. 19. *Lu.* 20. 42. *Acts* 2. 33. 7. 55, 56. *Eph.* 1. 20.
4. This Man after he had offered one Sacrifice for sins, for ever sat down on the right hand of God, *Heb.* 10. 12. 7. 3. *Psf.* 110. 4.
5. Wherefore God also hath highly exalted him, and given him a Name which is above every Name, *Phil.* 2. 9. *Heb.* 1. 3, 4. 7. 26. 8. 1. *Jo.* 5. 17. *Ro.* 14. 9.
6. When he raised Christ from the dead, he set him at his own right hand in the Heavenly Places, far above all Principality, and Power, and Might, and Dominion, and every name that is named, not only in this World, but also in that which is to come: And hath put all things under his feet, and gave him to be the Head over all things to the Church, *Eph.* 1. 20, 21, 22. *Matt.* 26. 64. *Acts* 2. 34, 35. 1 *Pet.* 3. 22. *Col.* 2. 10. *Acts* 5. 31.
7. Christ is entered into Heaven it self, to appear in the presence of God for us, *Heb.* 9. 24. *Ro.* 8. 34. 1 *Tim.* 2. 5. 1 *Jo.* 2. 1.
8. It is expedient for you that I go away: For if I go not away, the Comforter will not come; but if I depart, I will send him unto you, *Jo.* 16. 7. 14. 16, 17. 7. 39.
9. In my Father's House are many Mansions; if I were

were not so, I would have told you : I go to prepare a Place for you, *Jo. 14. 2,3. Heb. 6.20. Eph. 2. 5,6. Jo. 17. 24.*

10. What shall be the end of them that obey not the Gospel of God? *1 Pet. 4. 17. 2 Cor. 10. 5. 2 Thes. 1. 8.*
11. Let not your heart be troubled; ye believe in God, believe also in me, *Jo. 14. 1. Heb. 7. 25. Matt. 28. 18.*
12. Whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, *Jo. 14. 13, 14, 16, 17. 16. 23, 24, 26. Matt. 7. 7, 11.*
13. If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your Affection on things above, not on things on the Earth, *Col. 3. 1, 2. Matt. 6. 20, 33. 13. 44, 45, 46. 2 Cor. 5. 1, 2.*
14. Our Conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ, *Col. 3. 20. 2 Cor. 4. 18. Ro. 8. 5.*
15. They that were ready went in with him to the Marriage, *Matt. 25. 10. Mar. 10. 40. Heb. 12. 14.*

C H A P. XVII.

Of Christ's coming to Judgment.

Q. *What do you mean, when you say in the seventh Article; From thence he shall come to Judge the Quick and the Dead?*

A. Not only that there is a *Judgment* to come after this Life ¹; but that the Person appointed by God to be the *Judge* thereof, is the Man Christ Jesus ²: Who, at the end of the World, shall, in his Human

Glorified Nature, descend from Heaven ³, in a very Pompous and Terrible Manner ⁴, but with the greatest Glory and solemnity ⁵, to call all that shall be then alive, and all that have died from the beginning of the World to that Day ⁶, to an account for all the Actions of their Lives, whether open, or secret ⁷; and that, after a just and impartial Tryal ⁸, he will pronounce the final Sentence of Absolution and Reward to the Righteous ⁹, and of Condemnation and Punishment to the Wicked ¹⁰.

Q. What Influence should this Belief have upon us?

A. It should effectually engage us to live like Persons that expect to undergo so strict a Tryal ¹¹; and forasmuch as we have no certainty of the time of this Judgment, to be always ready and prepared for the Account we must then make of all our Thoughts, Words, and Actions ¹².

1. It is appointed unto all Men once to die, but after this the Judgment, *Heb. 9.27. Jude 6. Eccles. 11.9.*
2. We must all appear before the Judgment-seat of Christ; that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad, *2 Cor. 5. 10. Matt. 16. 27. Jo. 5. 22, 27. Ro. 14. 10.*
3. This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven, *Acts 1. 11. Matt. 24. 30, 31. Lu. 21. 27. 1 Thes. 1. 10.*
4. The Lord himself shall descend from Heaven with a shout, with the Voice of the Arch-Angel and the Trump of God, *1 Thes. 4. 16. Jude 14. Rev. 1. 7. 2 Thes. 1. 7, 8.*
5. The Son of Man shall come in his own Glory, and in his Fathers, and of the holy Angels, *Lu. 9. 26. Matt. 25. 31. 2 Thes. 1. 10.*
6. The Lord Jesus Christ shall Judge the Quick and the Dead, at his appearing, and his Kingdom, *2 Tim. 4. 1. 1 Thes. 4. 16, 17. 1 Pet. 4. 5. Acts 10. 42.*

7. God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil, *Eccles.* 12. 14. *1 Cor.* 4. 5. *Matt.* 12. 36. *Ro.* 2. 16. *Rev.* 20. 12. *Lu.* 12. 2.
8. He hath appointed a Day in the which he will Judge the World in Righteousness, by that Man whom he hath ordained, *Acts* 17. 31. *Jer.* 32. 19. *Ro.* 2. 11. *2 Cor.* 9. 6. *Lu.* 12. 47, 48.
9. Then shall the King say unto them on his right Hand, Come, ye Blessed of my Father, Inherit the kingdom prepared for you from the foundation of the World, *Matt.* 25. 34. 20. 23. 13. 43. *Lu.* 12. 37.
10. Then shall he say unto them on the left Hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels, *Matt.* 25. 41. 7. 23. *Lu.* 13. 27. *2 Thes.* 1. 9. *2 Pet.* 3. 7.
11. Seeing then that all these things shall be dissolved, what manner of Persons ought ye to be in all holy Conversation and Godliness, looking for, and hastening unto the coming of the day of God, *2 Pet.* 3. 11, 12, 14. *Lu.* 12. 35, 36. *Tit.* 2. 11, 12, 13. *1 Pet.* 1. 17.
12. Watch therefore, for ye know neither the day, nor the hour, wherein the Son of Man cometh, *Matt.* 25. 13. 24. 42, — 51. *Mar.* 23. 32, — 37. *Lu.* 21. 34, 35, 36. *Rev.* 3. 3.

C H A P. XVIII.

Of God the Holy Ghost.

Q. THE eighth Article of the Creed relates to the Holy Ghost: I pray, what do you believe concerning him?

A. Forasmuch as the Scripture does ascribe to him the Name¹, Properties², and Operations of God³, and joins him with the *Father* and the *Son*, as an object of Faith and Worship⁴; and forasmuch also,

also, as Christ himself makes blasphemy against this blessed Spirit, to be the unpardonable Sin ⁵, I do believe that the **holy Ghost**, or Spirit, is the *third Person* in the *Glorious Trinity*, God equal to the *Father* and the *Son*, Distinct from ⁶, and Proceeding from both ⁷: And because the Scripture does likewise represent it as his especial Office to Sanctifie, and make Men *Holy* ⁸, I do therefore particularly call him **Holy**, and do believe him to be the Lord and Giver of Life ⁹; who spake by the Prophets ¹⁰, and by whose Inspiration the Scripture was written ¹¹; and who for the establishment and continuance of Christianity, did bestow Miraculous and Extraordinary Gifts upon the first Planters of that Religion ¹², and hath appointed a constant Succession of particular Persons to the office of the Ministry ¹³.

Q. What does this Belief oblige us to?

A. To Worship and Glorifie this *Blessed Spirit*, together with the *Father* and the *Son* ¹⁴, to be Directed and Governed by him, in our Lives and Conversations ¹⁵; and to that purpose to obey his Motions ¹⁶, and concur with his Assistance ¹⁷, and never do any thing, whereby we may forfeit the help and comfort of so desirable and Divine a Guest ¹⁸.

Q. And must we not likewise take heed of committing that unpardonable Sin against him, which you before mentioned as an Argument of the Divinity of the Holy Ghost?

A. It highly concerns us to beware of doing despite to the *Spirit of Grace*, by obstinate continuance in a vicious Course, against the Convictions of Conscience, and the Motions of this good *Spirit*, and such like Crimes, which may be well esteemed near approaches to blasphemy against him ¹⁹: But, forasmuch as this was the peculiar Sin of the Pharisees in maliciously ascribing those Miracles to the Power of the Devil, which our Saviour wrought by the *Spirit of God* ²⁰, I humbly presume, that while I continue in the *Belief of This*, and the *other Articles* of the Christian

Christian Faith, I am in no danger of falling into it.

1. Peter said unto *Ananias*, why hath Satan filled thine heart to lie to the Holy Ghost — Thou hast not lied unto Men, but unto God, *Acts* 5. 3, 4. *1 Cor.* 3. 16. *2 Tim.* 3. 16. *2 Pet.* 1. 21.
2. The Spirit searcheth all things, yea, the deep things of God, *1 Cor.* 2. 10, 11. *1 Cor.* 6. 19. *Heb.* 9. 14. *Psf.* 139. 7.
3. By his Spirit he garnished the Heavens, *Job* 26. 13. *Gen.* 1. 2. *Psf.* 33. 6. 104. 30. *Jo.* 16. 13. *Matt.* 1. 18, 20. *Acts* 15. 28.
4. Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, *Matt.* 28. 19. *1 Jo.* 5. 7. *1 Thes.* 3. 11, 12, 13.
5. The blasphemy against the Holy Ghost shall not be forgiven unto Men, *Matt.* 12. 31, 32. *Lu.* 12. 10. *1 Jo.* 5. 16.
6. Jesus, when he was baptized, went up straightway out of the water : and lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased, *Matt.* 3. 16, 17. *Is.* 11. 2. 42. 1. This is proved also from the following Text.
7. When the Comforter is come, whom I shall send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me, *Jo.* 15. 26. 16. 7. 13. 14, 15. *Matt.* 10. 20. *Ro.* 8. 9. *Gal.* 4. 6. *1 Pet.* 1. 11.
8. Sanctified by the Holy Ghost, *Ro.* 15. 16. 1. 4. 5. 5. *Tit.* 3. 5, 6. *1 Pet.* 1. 2, 22.
9. It is the Spirit that quickeneth, *Jo.* 6. 63. *Ro.* 8. 11. *1 Cor.* 12. 13. *Eph.* 3. 16. *2 Cor.* 1. 21, 22. *Eph.* 1. 13, 14.
10. Prophecy came not in old time by the will of Man, but Holy Men of God spake, as they were moved by the Holy Ghost, *2 Pet.* 1. 21. *1 Pet.* 1. 11. *Acts* 28. 25. *Heb.* 3. 7.
11. All

11. All Scripture is given by Inspiration of God,
2 *Tim.* 3. 16. *Matt.* 10. 20. *Jo.* 14. 26. *Eph.* 1. 17.
1 *Jo.* 2. 20, 27.
12. All these worketh that one and the self-same
Spirit, dividing to every Man severally as he will,
1 *Cor.* 12. 11. 12. 4, — 10. *Mar.* 16. 17, 18. *Acts* 5.
12, — 16.
13. He gave some, Apostles; and some, Evangelists;
and some, Pastors and Teachers; For the perfect-
ing of the Saints, for the work of the Ministry, for
the edifying of the Body of Christ, *Eph.* 4. 11, 12.
1 *Cor.* 12. 28. *Acts* 2. 3, 4 20. 28. *Jo.* 20. 21, 22.
Tit. 1. 5. *Matt.* 28. 20. 2 *Tim.* 1. 14. 2. 2. *Acts* 13. 2,
4. *Ro.* 10. 15. *Heb.* 5. 4.
14. The grace of our Lord Jesus Christ, and the love
of God, and the communion of the Holy Ghost,
be with you all. Amen, 2 *Cor.* 13. 14. See v. 4.
15. If ye live after the Flesh, ye shall die: but if ye
through the Spirit do mortifie the deeds of the Body,
ye shall live. For as many as are led by the Spirit
of God, they are the Sons of God, *Ro.* 8. 13, 14.
8. 9. *Gal.* 5. 16, 25.
16. Behold, I stand at the door, and knock: if any
Man hear my voice, and open the door, I will
come into him, and will sup with him and he with
me, *Rev.* 3. 20. *Lu.* 8. 18.
17. Work out your own Salvation with fear and trem-
bling. For it is God which worketh in you, both
to will and to do of his good pleasure, *Phil.* 2. 12,
13. *Heb.* 13. 20, 21. 1 *Tim.* 4. 14. 2 *Tim.* 1. 6.
18. Quench not the Spirit, 1 *Thes.* 5. 19. *Matt.* 13. 12.
Eph. 4. 30. *Is.* 63. 10.
19. He that despised *Moses* Law, died without Mer-
cy, under two or three witnesses: Of how much
forer punishment, suppose ye, shall he be thought
worthy, who hath trodden under foot the Son of
God, and hath counted the blood of the Cove-
nant wherewith he was Sanctified an unholy thing,
and hath done despite to the Spirit of Grace,
Heb.

Heb. 10.28,29. 10.26,27. 2.3. 6.4. 12.25. 2 Pet. 2. 20, 21.

20. He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of Eternal Damnation. Because they said, he hath an unclean Spirit, Mar. 3. 29,30. See v. 5.

C H A P. XIX.

Of the Church of Christ, and the Communion of it's Members.

Q **T**HE ninth Article is, the Holy Catholick Church, the Communion of Saints: *What do you believe as to the first Part of this Article?*

A. That Christ hath ¹, and ever will have ² one visible Body, or Congregation of faithful Men, separated from the rest of the World by a holy Covenant with God ³; Whose Faith and Doctrine are Pure and Holy ⁴, and whose sincere Members are sanctified by the Spirit of Holiness ⁵; and which therefore I call **Holy**. I believe too, that this **Church** is **Catholick**, or Universal, not confin'd to one Place, or Nation ⁶, as the *Jewish Church* was; there being no Nation, or People, but what either are, or may be of it ⁷.

Q. *What do you mean by the Communion of Saints?*

A. By **Saints** here I understand all the visible Members of this Universal *Church* ⁸; and do believe that there is among some of them, and ought to be amongst all, a **Communion**, or Fellowship in all holy things ⁹; but particularly in Apostolical Doctrine and Publick Worship ¹⁰, and in all the offices of Christian Charity ¹¹.

Q. *What Influence should the Belief of this Article have upon us?*

A. It should engage every one of us to Holiness of Life ¹², and to endeavour what in us lies, to Preserve

serve

serve the Unity and Peace of *Christ's Church* ¹³; and above all things to beware of cutting off, and separating our selves from it ¹⁴; since out of it's *Communion*, there is no revealed way of Salvation ¹⁵.

1. As we have many Members in one Body, and all Members have not the same office: So, we being many, are one Body in Christ, and every one Members one of another, *Ro.* 12. 4,5. *1 Cor.* 12. 12,13. 20.27. *Gal.* 3.28. *Eph.* 4. 4,5,6.
2. Upon this Rock I will build my Church: and the gates of Hell shall not prevail against it, *Matt.* 16. 18. 28. 20.
3. Ye are a chosen Generation, a Royal Priesthood, an Holy Nation, a peculiar People, *1 Pet.* 2.9. *Ex.* 19.5,6. *Pf.* 135.4. *Deut.* 7.6. *Heb.* 8. 8,- 12.
4. Build up your selves on your most holy Faith, *Jude* 20. *1 Tim.* 6.3. 3.16. *Tit.* 1.1.
5. Christ loved the Church, and gave himself for it: That he might sanctifie and cleanse it with the washing of Water, by the Word, That he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish, *Eph.* 5. 25, 26,27. *1 Thes.* 4.7. *Acts* 26.18. *2 Tim.* 1.9.
6. Go ye into all the World, and Preach the Gospel to every Creature, *Mar.* 16.15. *Matt.* 28.19. *Col.* 1.23. *Ro.* 1.16. 10.4, 18. *Acts* 2.21.
7. In every Nation, he that feareth him and worketh righteousness, is accepted with him, *Acts* 10.35.2.39. *1 Cor.* 1.2. *Lu.* 13.29.
8. To all that be in *Rome*, beloved of God, called to be Saints, *Ro.* 1.7. 15.25,26,31. *Eph.* 1.1. *Phil.* 1.1. *Col.* 1.4.
9. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ, *1 Jo.* 1.3. *Jo.* 17.21.
10. They continued stedfast in the Apostles Doctrine

and

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and Fellowship, and in breaking of Bread, and in Prayers, *Acts* 2.42. 2. 1,46. 4.32. *Ro.* 15.5,6. *Heb.* 10. 25. *Matt.* 18. 19,20.

11. The Members should have the same care one for another. And whether one Member suffer, all the Members suffer with it : or one Member be honoured, all the Members rejoyce with it, *1 Cor.* 12. 25,26. *Ro.* 12. 13,15. *Gal.* 6. 2,10. *Phil.* 4. 14. *1 Tim.* 6. 18. *Heb.* 13. 3,16.
12. He hath chosen us in him, --- that we should be holy and without blame before him in love, *Eph.* 1. 4. *Col.* 1. 21,22.
13. Endeavouring to keep the Unity of the Spirit, in the bond of peace, *Eph.* 4. 3. *1 Cor.* 1. 10, --- 13. *Phil.* 2. 1,2. 3. 16.
14. Beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ : How they told you there should be mockers in the last time, who should walk after their own ungodly lusts : These be they who separate themselves, sensual, having not the Spirit, *Jude* 17,18,19. *Ro.* 16. 17,18. *1 Cor.* 3. 3,4.
15. The Lord added to the Church daily, such as should be saved, *Acts* 2. 47. *Jo.* 15. 4,5.

CHAP. XX.

Of the Remission of Sins.



Q. *What do you believe with respect to the tenth Article ; The forgiveness of Sins ?*

A. That through the Merits of Christ, Pardon of Sins is to be obtained ¹, upon the conditions of Faith ² and Penitence ³ ; and that all such as are duly admitted into the Christian Church, are cleansed by Baptism, from all the sins they were guilty of before that time ⁴, and may receive Remission of the sins committed after Baptism, upon the renewal of a sincere Repentance ⁵.

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Q. *What use are we to make of this great Benefit?*

A. To take care to perform the *Conditions* required⁶, as we expect the *Forgiveness* promised⁷.

1. Be it known unto you, Men and Brethren, that through this Man is preached unto you Forgiveness of sins, *Acts* 13. 38, 39. *Eph.* 1. 7. 4. 32. *Heb.* 10. 17. *Ro.* 4. 7. *Lu.* 1. 77.
2. To him give all the Prophets witness, that through his Name, whosoever believeth in him, shall receive Remission of sins, *Acts* 10. 43. 26. 18. *Ro.* 5. 1.
3. Repent ye, — and be Converted, that your sins may be blotted out, *Acts* 3. 19. 5. 31. 7. 30. *Lu.* 24. 47.
4. Repent, and be Baptized every one of you in the Name of Jesus Christ, for the Remission of sins, *Acts* 2. 38. 22. 16. *Eph.* 5. 26. *Mar.* 1. 4.
5. If we Confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 *Jo.* 1. 9. *Is.* 55. 7. *Ezek.* 18. 30. 33. 11. *Prov.* 28. 13. *Lu.* 15. 7. *Ro.* 2. 4.
6. I kept back nothing that was profitable for you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the *Jews*, and also to the *Greeks*, Repentance towards God, and Faith toward our Lord Jesus Christ, *Acts* 20. 20, 21.
7. Except ye be converted and become as little Children, ye shall in no case enter into the kingdom of Heaven, *Matt.* 18. 3. *Ro.* 2. 5. *Heb.* 3. 13.

C H A P. XXI.

Of the Resurrection of the Dead, and the Life of the World to come.

Q. *What do you believe in the eleventh Article, the Resurrection of the Body?*

A. That the Bodies of all Men, after they have laid

laid them down by Death, shall, at the day of Judgment, be Raised up again, and Reunited to their own Proper Souls ¹: which are in the mean time kept alive by God, either in the blisful Receptacles of Good ^{*}, or in the wretched Prisons of bad departed Spirits [†].

* Lu. 16. 22.
23. 43. Acts
7. 59. Phil.
1. 23.

† Lu. 16. 23.
Matt. 10. 28.

Q. Upon what ground is your Belief of the Resurrection built?

A. My Belief thereof is founded upon the good Pleasure, and Almighty Power of God; of which he gave us a sensible proof, in Raising up his Son Jesus ².

Q. And will the Life after this Resurrection be Everlasting, as you profess to believe in the twelfth Article?

A. Yes: after the Resurrection, all Men, both good and bad, shall go to their appointed Place, either of infinite Happiness, or the greatest Misery ³; from whence they shall not return, but there remain for evermore, in One ⁴ or the Other ⁵, of those unalterable and never ending states of Life.

Q. What Influence should the Belief of these two Articles have upon us?

A. Why, certainly the Belief of a Resurrection to Everlasting Life, is a sufficient encouragement to the true Christian, to abound and persevere in all good Works ⁶, and a powerful Motive to engage bad Men to reform their Lives ⁷.

1. And have hope towards God, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the just and unjust, Acts 24. 15. 23. 6, 8. Phil. 3. 20, 21. 1 Cor. 15. Job 19. 25, 26. Acts 24. 21. 1 Thes. 4. 16, 17. 2 Tim. 2. 18. Jo. 11. 24. 6. 39.
2. God hath both raised up the Lord, and will also raise up us by his own Power, 1 Cor. 6. 14. Matt. 22. 29. Acts 26. 8. Ro. 8. 11. Lu. 7. 12, 14, 15. Jo. 11. 39, 43, 44.

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3. The hour is coming, in the which all that are in the Graves shall hear his Voice, and shall come forth; they that have done good, to the Resurrection of Life; and they that have done evil to the Resurrection of Damnation, *Jo. 5.28,29. Dan. 12.2. Matt. 13.41,42,43. Ro. 2.6,—10.*
4. These shall go away into Everlasting Punishment, *Matt. 25.46. 25.41. 3.12. 18.8. Mar.9.43,44. Rev. 14. 11. 20.10. 2 Thes. 1.8,9.*
5. But the Righteous into Life Eternal, *Matt. 25.46. Ps. 16.11. Lu. 16.9. 20.36. Jo. 8.51. 11.26. Ro. 6. 23. 2 Cor. 4.17. 5.1. 2 Tim. 1.10. Heb. 5. 9. 9. 15. 1 Pet. 1.3,4. 2 Pet. 1.11. Rev. 21.4.*
6. Therefore my beloved Brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord, *1 Cor. 15. 58. Gal. 6. 9. Heb. 6.10. Matt. 10.42.*
7. Except ye repent, ye shall — perish, *Lu. 13. 3. 2 Cor. 5. 11. Matt. 7.23. Heb. 10.31. Ps. 11. 6.*

C H A P. XXII:

Of the chief Points of the Christian Faith.

Q. YOU have given a very particular, and, I think truly, a just Account of your Christian Faith: But what in general, dost thou chiefly learn in these Articles of thy Belief?

A. In the first Article, I learn to believe in God the Father, who hath made me and all the world.

In the six following Articles, I learn to believe in God the Son, who hath redeemed me, and all mankind.

And in the eighth Article, I learn to believe in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Q. And what do the other four Articles relate to?

A. To that Church of Christ, which the Holy Ghost doth

doth gather and sanctifie, and to the Duty and Privileges of those, who are *Members* of it.

Q. You have already satisfied me, as to the reasons of your Belief in the Trinity; and therefore I shall not ask you, why you call the Son God, and the Holy Ghost God, as well as the Father: But you must tell me whether you know upon what grounds the Church teacheth you to ascribe to these three Persons, three distinct Offices, or Operations?

A. The reason is, because the same Scriptures, which do teach me, that there are *three Persons* in the Godhead, do particularly attribute to God the *Father*, the Work of Creation ¹; to God the *Son*, the Work of Redemption ²; and to God the *Holy Ghost*, the Work of Sanctification ³.

Q. But hath not God the Son Redeemed all whom the Father hath made, and doth not God the Holy Ghost Sanctifie all those whom the Son hath Redeemed?

A. No: For God the *Son*, did only Redeem *Man-kind*, i. e. every Person of that Human Nature in which he died ⁴; and God the *Holy Ghost* doth only Sanctifie all the *Elect People of God*, i. e. all such as are chosen to be Members of Christ's Church ⁵.

Q. How, and in what respect are both these true?

A. Christ having paid the price of *Man's Redemption*, Every Man was Redeemed thereby ⁶; even he that receives no Benefit from it ⁷: But as for those who are called to be *Christians*, they are Sanctified by the Spirit of God in *Baptism* ⁸, and whilst they continue in the *Communion* of the Church, receive from him continual assistance in the Purification of their Hearts and Lives ⁹; that so they may obtain *Forgiveness of sins*, and at the *Resurrection* in the Last Day, be numbred amongst his *Saints* in Glory Everlasting.

1. To us there is but one God, the Father, of whom are all things, and we in him, 1 Cor. 8. 6. Acts 17. 24.

2. Ye know that ye were not Redeemed with corruptible things, as silver and gold, — But with the precious Blood of Christ, as of a Lamb without blemish, and without spot, *1 Pet. 1. 18, 19. Gal. 3. 13. Eph. 1. 7.*
3. Ye are washed, — ye are sanctified, — ye are justified, in the Name of our Lord Jesus, and by the Spirit of our God, *1 Cor. 6. 11. Ro. 15. 16.*
4. He took not on him the Nature of Angels; but he took on him the Seed of Abraham, *Heb. 2. 16. 2. 14, 15. See Chap. 13. 1, 2.*
5. The Church which is at Babylon, elected together with you, *1 Pet. 5. 13. 2. 9. 2 Pet. 1. 10. Col. 3. 12. Tit. 1. 1.*
6. He is the Propitiation for our sins, and not for ours only, but also for the sins of the whole World, *1 Jo. 2. 2. 1 Tim. 2. 6. Heb. 2. 9.*
7. Destroy not him with thy Mear, for whom Christ died, *Ro. 14. 15, 20. 1 Cor. 8. 11. 2 Pet. 2. 1.*
8. Be baptized — and ye shall receive the gift of the Holy Ghost, *Acts 2. 38. Tit. 3. 5, 6.*
9. The love of God is shed abroad in our Hearts, by the Holy Ghost which is given unto us, *Ro. 5. 5. 8. 15. 2 Thes. 2. 13. Gal. 4. 6.*

C H A P. XXIII.

Of the number of the Commandments, and the Motives to Obedience contained in the Preface.

Q. **H**AVING seen what that Catholick Faith is, which every one that will be Saved, is obliged to keep whole and undefiled; I may now lead you on, to give an account of the Third general Part of the Church-Catechism, wherein you are particularly Instructed what you are to do, and not to do, in pursuance of the last thing you undertook in your Baptismal Vow: As to which, I remember, You said, that your

your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me therefore how many there be ?

A. Ten.

Q. Which be they ?

A. The same which God spake in the twentieth Chapter of Exodus.

Q. And were the Commandments there set down, delivered by God himself ?

A. Yes, and by him divided into Ten, and written upon Two Tables ¹.

Q. Why were they written upon Two Tables ?

A. For the same reason, that they are said by our Saviour to be but Two Commandments, namely, because they are reducible to Two general Heads, the love of God, and the love of our Neighbour ².

Q. Why are these Commandments delivered in the singular Number ?

A. That every Man may look upon each of them as particularly spoken to himself ³.

Q. Why are these words, I am the Lord thy God, who brought thee out of the land of Egypt, and out of the House of Bondage, set before the Commandments ?

A. To strike us with the greater awe and regard, and to shew the great obligation that lies upon us to observe them.

Q. I pray then, what are the peculiar Motives to Reverence and Obedience contained in this Solemn Introduction ?

A. First, the Authority and Sovereignty of God, who spake these words ⁴. Secondly, his Propriety in the People, to whom they were spoken, as being the Lord their God ⁵. Thirdly, his goodness to them, in bringing them out of the Land of Egypt ⁶.

Q. But are we as much bound to the observation of these Commandments, as the Jews were ?

A. Yes, certainly : For although they were more immediately given to that People, yet in as much as they

they relate to the *Manners of Men* ⁷, and are most agreeable to the *Principles of right Reason* ⁸, they still continue in force, and oblige us Christians ⁹.

Q. And do the same Reasons extend to us, as well as the Jews?

A. I think truly, they rather bind us more strongly: for all true Christians are the Spiritual *Israel* ¹⁰, and Heirs of the Promise ¹¹; He is the Lord our God, by a more excellent Covenant, than he was *theirs* ¹²; and he hath delivered us out of a greater Slavery, than that of an *Egyptian* Bondage, and prepared for us a better Inheritance, than an Earthly *Canaan* ¹³.

1. He declared unto you his Covenant, which he commanded you to perform, even Ten Commandments, and he wrote them upon Two Tables of stone, *Deut.* 4. 13. *Ex.* 31. 18. 34. 28. *Deut.* 9. 10.
2. Jesus said unto him, Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind. This is the first and great Commandment. And the second is like unto it, Thou shalt love thy Neighbour as thy self. On these two Commandments hang all the Law and the Prophets, *Matt.* 22. 37, --- 40. *Mar.* 12. 28, --- 34.
3. These are the Commandments, the Statutes, and the Judgments, which the Lord your God commanded to teach you, --- That thou mightest fear the Lord thy God, to keep all his Statutes, and his Commandments which I command thee; Thou, and thy Son, and thy Son's Son, all the days of thy Life, *Deut.* 6. 1, 2. 5. 3.
4. Ye shall observe all my Statutes, and all my Judgments, and do them: I am the Lord, *Lev.* 19. 37. *Deut.* 4. 36, 39, 40. *Ex.* 24. 3.
5. Thou hast avouched the Lord this day to be thy God, and to walk in all his Ways, and to keep his Statutes, and his Commandments, and his Judgments, and to hearken unto his Voice. And the Lord

Lord hath avouched thee this day to be his peculiar People, as he hath promised thee, and that thou shouldest keep all his Commandments, *Deut.* 26. 17, 18. 7. 6. 14. 2.

6. Cursed be the Man that obeyeth not the words of this Covenant, which I commanded your Fathers, in the day that I brought them forth out of the Land of *Egypt*, from the Iron Furnace, saying, Obey my voice, and do them, according to all which I command you : so shall ye be my People, and I will be your God, *Fer.* 11. 3, 4. *Deut.* 4. 20.
7. The Grace of God, that bringeth Salvation; hath appeared to all Men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, *Tit.* 2. 11, 12. *Mic.* 6. 8. *Eccles.* 12. 13.
8. I beseech you, -- Brethren, by the mercies of God, that ye present your Bodies a living Sacrifice, holy, acceptable to God, which is your reasonable service, *Ro.* 12. 1. 2. 1 *Thes.* 4. 3.
9. Think not that I am come to destroy the Law or the Prophets : I am not come to destroy, but to fulfil, *Matt.* 5. 17, 18, 19. 3. 15. 19. 11.
10. He is a *Jew*, which is one inwardly, and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose praise is not of Men, but of God, *Ro.* 2. 29. *Phil.* 3. 3. *Ro.* 4. 16.
11. If ye be Christ's, then are ye *Abraham's* seed, and Heirs according to the Promise, *Gal.* 3. 29. *Ro.* 4. 11, --- 18. *Eph.* 3. 6.
12. He is the Mediator of a better Covenant, which was established upon better Promises, *Heb.* 8. 6. 7. 22. 2 *Cor.* 3. 9.
13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, *Col.* 1. 13. *Acts* 26. 18. 1 *Pet.* 2. 9. 1 *Thes.* 2. 12.

C H A P. XXIV.

Of the First Commandment.

Q. **W**hich is the first Commandment?

A. Thou shalt have none other Gods but me.

Q. Forasmuch as there is really no more than One God, why are we commanded to have no other?

A. Because the greatest part of Mankind having for many Ages lost the right sense and knowledge of the true God, have been apt to imagine one Creature or other to be God *.

* 1 Cor. 8.
Jer. 2. 28.

Q. What then is forbid in this Commandment?

A. The disowning, or not acknowledging a God ¹; the having more Gods than One ²; the giving the Honour due to the One Living and True God, to any other Object whatever ³; and the denying of him in our Lives and Conversations ⁴.

Q. What Duties are required of every one by this Commandment?

A. To acknowledge but One God ⁵; to have the only true God, *Father, Son, and Holy Ghost*, for our God ⁶; to give him, and him alone, that Worship which is due to him as such ⁷; and to love ⁸, fear ⁹, trust in ¹⁰, and obey ¹¹ him above all others;

1. The fool hath said in his heart, There is no God, *Pf. 14. 1. 53. 1. 10. 4.*

2. There is none other God but one; *1 Cor. 8. 4. If. 44. 6. Mar. 12. 29, 32.*

3. Who changed the Truth of God into a Lye, and Worshipped and served the Creature more than the Creator, who is blessed for ever. *Amen, Ro. 1. 25. If. 44. 20. Hab. 2. 18, 19.*

4. They profess that they know God, but in works they deny him, being abominable and disobedient,

- dient, and to every good work reprobate, *Tit. 1. 16. 2 Tim. 3. 5. Jude 4.*
5. Know therefore this day, and consider it in thine heart, that the Lord he is God in Heaven above, and upon the Earth beneath, there is none else, *Deut. 4. 39. 6. 4. Eph. 4. 6. 1 Tim. 2. 5.*
6. This is Life Eternal, that they might know thee the only true God, *Jo. 17. 3. 2 Chron. 15. 3, 4. Jer. 10. 10. 1 Cor. 8. 6. Ps. 144. 15.*
7. Thou shalt worship the Lord thy God, and him only shalt thou serve, *Matt. 4. 10. Deut. 10. 20. 1 Sam. 7. 3. 1 Thes. 1. 9.*
8. Take good heed therefore unto your selves, that ye love the Lord your God, *Josh. 23. 11. Deut. 10. 12. Lu. 10. 27. Jo. 14. 15, 21.*
9. Fear not them which kill the Body, but are not able to kill the Soul : But rather fear him which is able to destroy both Soul and Body in Hell, *Matt. 10. 28. Is. 8. 13. Prov. 23. 17.*
10. Trust in the Lord with all thine heart, and lean not unto thine own understanding, *Prov. 3. 5. Ps. 37. 3, 5. 1 Pet. 5. 7.*
11. We ought to obey God rather than Men, *Acts 5. 29. 4. 19. Ex. 1. 17.*

C H A P. XXV.

Of the Second Commandment.

Q. **W**hich is the Second Commandment ?

A. Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands,

sands, in them that love me and keep my Commandments.

Q. What is the design of this Commandment?

A. To hinder the *Jews* from being drawn into Idolatry ¹, by the use of *Images* especially.

Q. What then does God forbid in order to this end?

A. The making any *Image*, or *Picture* of the *Godhead* ²; the entertaining any gross *Conceptions* of him in our *Minds* ³; the appointing any kind of *Image* for *Religious Worship* ⁴; the worshipping any *Creature* in *Heaven* or *Earth* with *Divine Worship* ⁵; and in general, the worshipping the true *God* after a false manner ⁶.

Q. What Duties doth this Commandment require from us?

A. To believe *God* to be a pure *Spiritual Being* ⁷; and as such to worship him in *Spirit* and in *Truth* ⁷; to worship him also, with *Bodily worship*, by bowing our *Heads* and *knees* unto him ⁸; and by all the ways we can to promote his *Glory* and *Service* in the *World* ⁹.

Q. Idolatry being the greatest of sins, and they that are guilty of it esteemed haters of God, I do not wonder that this Commandment is enforced in so peculiar and solemn a manner: But I pray in what respect is God said to be a Jealous God?

A. Lest that *Honour* and *Glory* which ¹⁰ is due to Him only, should be given to any *Creature* ¹¹.

Q. How does God visit the Sins of the Fathers upon the Children?

A. Not with *Spiritual* and *Eternal evils*, unless they tread in their *Fathers* steps ¹², but with *Temporal Judgments* and *Calamities*: And whenever the *Children* do ¹³ repent of, and forsake their *Fathers* sins, he will spare, and have mercy on them ¹⁴.

Q. What Instructive Lesson may Parents learn from the enforcement of this Commandment?

A. That

A. That by their Wickedness and Irreligion they draw down the Curse of God, not only upon themselves, but upon their Children after them †. And that the way to entail a Blessing upon themselves and their Posterity, is to *love* † Jer. 32. 18. * Deut. 4. 40. God and *keep* his *Commandments* *.

1. Flee from Idolatry, 1 *Cor.* 10. 14. 1 *Jo.* 5. 21. *Rev.* 22. 15.
2. To whom will ye liken God, or what likeness will ye compare unto him, *Is.* 40. 18, 25. *Pf.* 89. 6. *Deut.* 4. 15, 16.
3. Forasmuch as we are the off-spring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or Man's device, *Acts* 17. 29. *Ro.* 1. 20.
4. Ye shall make you no Idols, nor graven Image, neither rear you up a standing Image, neither shall ye set up any Image of stone in your Land, to bow down unto it: For I am the Lord your God, *Lev.* 26. 1. *Deut.* 16. 22. 27. 15. 1 *Jo.* 5. 21. *Ex.* 32. 7, 8. 1 *K.* 12. 28.
5. When I had heard and seen, I fell down to worship before the feet of the Angel, which shewed me these things. Then saith he unto me, see thou do it not: For I am thy fellow-servant; --- worship God, *Rev.* 22. 8, 9. 19. 10.
6. When they knew God, they glorified him not as God, *Ro.* 1. 21. *Matt.* 15. 8, 9. *Col.* 2. 18.
7. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth, *Jo.* 4. 24. 2 *Cor.* 3. 17. *Phil.* 3. 3.
8. O come let us worship and bow down: let us kneel before the Lord our Maker, *Pf.* 95. 6. *Ro.* 12. 1. 1 *Cor.* 6. 20. *Luk.* 22. 41.
9. Let your light so shine before Men, that they may see your good works, and glorifie your Father which is in Heaven, *Matt.* 5. 16. 1 *Cor.* 10. 31. 1 *Pet.* 2. 12.

C H A P. XXVI.

Of the Third Commandment.

Q. *Which is the Third Commandment?*

A. *Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain.*

Q. *How do Men become guilty of taking God's Name in vain?*

A. By Perjury, or false Swearing ¹; by rash and common Swearing by God, or any Creature ²; by Blasphemy, and dishonourable mentioning of God's Name ³; by Prophanation of Things belonging to him and his Service ⁴; and by any ways occasioning the Name of God and the true Religion to be blasphemed by others ⁵.

Q. *What is implied and required in that Duty which is hereby enjoined of Hallowing, or Sanctifying the Name of God?*

A. To stand in awe of, and reverence his holy Name at all times ⁶; to take all lawful Oaths with Religious Care and Conscience ⁷; to make good all lawful Vows made to God ⁸; to perform all lawful Promises made to Men ⁹; to have a due regard to God's word ¹⁰; to Sanctifie him in all those Ordinances that bear his Name, and in whatever has a more immediate relation to him and his Service ¹¹; and as the sum of all, to glorifie God by a truly Christian Conversation ¹².

Q. *What is the importance of that Threat whereby with God enforces this Commandment?*

A. That he will certainly and most severely punish all such Persons as are guilty of the Breach thereof *.

* Hos. 4. 2, 3.

Zech. 5. 3, 4.

Mal. 3. 5.

1. Ye shall not swear by my Name falsely, neither shalt thou prophane the Name of thy God, Lev. 19. 11.

6. 3. Numb. 30. 2. Ps. 24. 4.

2. I say unto you, Swear not at all; neither by Heaven, for it is God's throne : Nor by the Earth, for it is his footstool : Neither by *Jerusalem*, for it is the City of the great King. Neither shalt thou Swear by thy head ; because thou canst not make one hair white or black. But let your communication be, Yea, yea, Nay, nay : for whatsoever is more than these cometh of evil, *Matt.* 5.34.—37. *Ja.* 5. 12.
3. He that blasphemeth the Name of the Lord, shall surely be put to death, *Lev.* 24. 16. *Pf.* 74. 18. *Lu.* 22.65. *Rev.* 16.11.
4. It is written, my House shall be called the House of Prayer, but ye have made it a den of thieves, *Matt.* 21.13. *Jer.* 7.11. *Lev.* 22.2.
5. The Name of God is blasphemed among the Gentiles, through you, *Ro.* 2.24. *Is.* 52. 5. *Ezek.* 36.20,23. *Ja.* 2.7.
6. That thou mayest fear this glorious and fearful Name, the Lord thy God, *Deut.* 28.58. *Pf.* 99.3. *Mal.* 4. 2.
7. Thou shalt Swear, the Lord liveth, in Truth, in Judgment, and in Righteousness, *Jer.* 4.2. *Is.* 48.1. 65.16. *Heb.* 6.16.
8. When thou vowest a vow unto God, defer not to pay it ; For he hath no pleasure in fools : Pay that which thou hast vowed, *Eccles.* 5.4. *Deut.* 23.21. *Pf.* 50.14.
9. Lord, who shall dwell in thy Tabernacle? — He that Swareth to his own hurt, and changeth not, *Pf.* 15. 1,4. *Neh.* 5. 12,13.
10. My heart standeth in awe of thy Word, *Pf.* 119. 161. *Is.* 66.2. *Prov.* 13. 13. 2 *K.* 22.19.
11. Ye shall keep my Sabbaths and reverence my Sanctuary : I am the Lord, *Lev.* 26. 2. *Pf.* 89. 7. *Is.* 8. 13.
12. That they may adorn the doctrine of God our Saviour in all things, *Tit.* 2.10. 1 *Tim.* 6.1. *Neh.* 5.9.

C H A P. XXVII.

Of the Fourth Commandment.

Q. *Which is the Fourth Commandment?*

A. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

Q. *What is there in this Commandment of universal and perpetual Obligation?*

A. Not only that we should set apart some portion of our Time for Rest, and the worship of God; but that we should particularly allot *one Day in Seven* for that purpose; the **Seventh Day** being Sanctified by God himself, as soon as he had made the World †.

Q. *What was the practice of the Jews in this matter?*

A. They kept holy *one Day in Seven* in Memory of the Creation; and that **Seventh Day** was the *last Day* of the Week, in remembrance of their Deliverance out of Egypt *.

Q. *What is the practice of us Christians?*

A. We likewise, in remembrance of the Creation, do set apart *one Day in Seven* for Religious Purposes; but we observe the *first Day* of the Week, in a thankful Commemoration of our Redemption by Jesus Christ ‡.

Q. *But God Sanctified the Jews Seventh Day by an express Command: How did he Sanctify the First Day for us Christians?*

A. The

† 2 Tim. 2. 8.
Pl. 118. 24.

* Deut. 5. 15.

A. The Lord our Redeemer Sanctified it by rising from the Dead, and so finishing the Work of our Redemption thereupon *; by afterwards appearing to his Disciples upon it †; and likewise by sending down the Holy Ghost upon that Day ‡.

* Mar. 16. 9.

† Jo 20. 19.
26.

‡ Acts 2. 1.

Q. And do you take this Sanctification of the Day to be a sufficient Declaration of God's Will, that it should be kept Holy?

A. I cannot but think so; because I find this to have been the Opinion and Practice of the whole Catholick Church, which has constantly observed this Day as the Christian Sabbath. Nay, I find that the Apostles themselves had their Religious Exercises thereupon †; and called it the Lords Day *.

† Acts 20. 7.

1 Cor. 16. 2.

* Rev. 1. 10.

Q. I am satisfied then, that the first Day of the Week is, and ought to be the Christian's Sabbath: The next Question is, how it must be observed?

A. Not with that Ceremonial strictness with which the Jews kept their Sabbath ‡; but in resting from the works of our ordinary Callings ¹, and in the performance of the substantial Duties of Piety ² and Charity ³.

‡ Mar. 2.

27, 28.

Col. 3. 16.

Q. In what particular Duties does the Church of England direct her Members to exercise themselves upon this Day?

A. In hearing the word of God Read Can. 13. and Taught by the Minister of the Parish ⁴, and the Master of the Family ⁵, to which they belong; in private ⁶ and publick Prayers ⁷; in acknowledging their offences to God, and amendment of the same ⁸; in reconciling themselves charitably to their Neighbours, where displeasure hath been ⁹; in oftentimes receiving the Communion of the Body and Blood of Christ ¹⁰; in visiting of the Poor and Sick ¹¹, using all good and sober Conversation ¹².

Q. Who then are to be accounted Transgressors of this Law?

F 3

A. Such

A. Such as follow their Worldly Employments on the *Lord's Day* ¹³; such as neglect the worship of God, especially in the publick Assemblies ¹⁴; and such likewise as prophane *this Day*, by vain Sports and forbidden Recreations ¹⁵.

1. Hallow the Sabbath-Day to do no work therein, *Fer.* 17.24. *Lev.* 23.3,8.
2. On the Sabbath-Day we went out of the City by a River side, where Prayer was wont to be made, *Acts* 16.13. 15.21. 13.27,42,44.
3. It is lawful to do well on the Sabbath-days, *Matt.* 12.12. 12.8. *Jo.* 5.9. 9.14. *Lu.* 13.16. 14.3.
4. And *Ezra* the Priest brought the Law before the Congregation, both of Men, and Women, and all that could hear with understanding: — and the ears of all the people were attentive unto the book of the Law, *Neb.* 8. 2,3,4,5,8.
5. He established a testimony in *Jacob*, and appointed a Law in *Israel*, which he commanded our Fathers, that they should make them known unto their Children. That the generation to come might know them, even the Children which should be born: who should arise and declare them to their Children, *Pf.* 78.5,6. *Deut.* 4.9. 6.7. 32.46.
6. When thou prayest, enter into thy closter, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly, *Matt.* 6.6. 14.23. 2 *K.* 4.33. *Dan.* 6.10. *Is.* 26.20.
7. Unto the place which the Lord your God shall choose out of all your Tribes, to put his Name there, even to his Habitation shall ye seek, and thither shalt thou come: And thither ye shall bring your offerings, and your Sacrifices: — And there ye shall eat before the Lord your God, ye and your households, *Deut.* 12.5,6,7. *Ezek.* 8.21. *Pf.* 116.18,19. *Lu.* 1.8,10.
8. Repent, and turn your selves from all your transgressions:

gressions: So iniquity shall not be your ruin,
Ezek. 18. 30, 31, 32.

9. Let him eschew evil, and do good, let him seek peace and ensue it, *1 Pet. 3. 11. 2 Cor. 13. 11. 1 Thes. 5. 13. Jas. 3. 18.*

10. Upon the first day of the week, — the disciples came together to break bread, *Acts 20. 7. 2. 42. 1 Cor. 10. 16.*

11. Is it lawful on the Sabbath-days to do good, or to do evil? to save life, or to destroy it? *Lu. 6. 9. Mar. 3. 4. Jas. 1. 27.*

12. Only let your Conversation be as it becometh the gospel of Christ, *Phil. 1. 27. Eph. 4. 1. Col. 1. 10.*

13. In those days I saw in *Judah* some treading Wine-presses on the Sabbath, and bringing in sheaves, and lading Asses; also Wine, Grapes, and Figs, and all manner of burdens, which they brought into *Jerusalem* on the Sabbath-day, and I testified against them in the day wherein they sold victuals, *Neh. 13. 15, — 18. Ex. 34. 14, 15. 16. 29.*

14. Not forsaking the assembling of our selves together, as the manner of some is, *Heb. 10. 25. 1 Cor. 11. 20. Ps. 27. 4. 65. 4. 122. 1, 2.*

15. Turn away thy foot from the Sabbath, from doing thy pleasure on my Holy-day, and call the Sabbath a delight, the Holy of the Lord, honourable, and honour him, not doing thy own ways, nor finding thine own pleasure, nor speaking thine own words, *Is. 58. 13. Lu. 8. 14. Jas. 5. 5. 2 Tim. 3. 4.*

C H A P. XXVIII.

Of the Fifth Commandment.

Q. **W**hich is the Fifth Commandment?
A. Honour thy father and thy mother,
that thy days may be long in the land which the
Lord thy God giveth thee.

Q. What

Q. What is principally intended in this Commandment?

A. To secure the Duty of Children to their Natural Parents : Whom they are to Honour by loving ¹ and fearing them ²; by paying them all possible Reverence and Respect ³; by being obedient to their Commands ⁴, and relieving them in their wants ⁵.

Q. But are these words, Father and Mother, to be extended no farther than to our Natural Parents?

A. Yes : To Magistrates ^{}, and Ministers [†], to Masters of Families [‡], and all sorts of Superiours ^{*}.*

^{*} If. 49. 23.

[†] 1 Cor. 4. 15.

[‡] 2 K. 5. 13.

^{*} Acts 7. 2.

Q. What then, I pray, is the Duty you owe to each of these?

A. To my Civil Parent, the Magistrate, I owe Honour ⁶, Obedience ⁷, and Tribute ⁸ : To my Spiritual Father, my Minister, I am to pay an affectionate Respect ⁹, to follow his Instructions ¹⁰, and to contribute, according to my Ability, to his Maintenance ¹¹ : If I am a Servant, I ought to be obedient to the Commands of my Master ¹² : And in whatever state I am, to be humble, and respectful to all my Superiours ¹³.

Q. If these be the Duties required in this Commandment, then you can easily tell when it is transgressed and broken?

A. Yes; 'tis very plain, that whenever any of us despise our Natural Parents ¹⁴, when we Curse and Revile ¹⁵, and are disobedient to them ¹⁶, or refuse to Succour and Relieve them ¹⁷, we are notoriously guilty of the breach of this Commandment. And so likewise the dishonouring the King, and those in Authority under him ¹⁸, all Disobedience and Rebellion ¹⁹, and refusing to pay those Taxes which are lawfully imposed ²⁰; All disrespect to the Ministers of God's Word ²¹, the slighting their Doctrine ²² and defrauding them of their dues ²³ : All unfaithfulness, stubbornness, and disobedience in Servants ²⁴ and all incivility and rudeness to Aged Persons, and

our *Betters* in any kind ²⁵; These, or any of them, are sins against this *Commandment*.

Q. But does not this Commandment oblige Superiours, as well as Inferiours, to the performance of the Duties of their Station?

A. Yes, certainly: For relative Duties do mutually oblige each Party; and therefore all to whom Honour is due, owe offices of suitable Love, Care, and Protection to those below them *.

* Eph. 6. 4.
Ro. 13. 4.
Acts 20. 28.
Col. 4. 1.
Ro. 12. 16.

Q. What peculiar encouragement have we to keep this Commandment?

A. A promise of Life, Happiness and Prosperity to all the sincere observers of it †.

† Eph. 6. 2, 3.
1 Tim. 4. 8.
Prov. 3. 16.

1. And *Joseph* made ready his Chariot, and went up to meet *Israel* his Father to *Goshen*, and presented himself unto him: and he fell on his neck, and wept on his neck a good while, *Gen.* 46. 29. 1 K. 19. 20. *Matt.* 10. 37.
2. Ye shall fear every Man his Mother and his Father, *Lev.* 19. 3. *Heb.* 12. 9.
3. Honour thy Father and Mother, (which is the first Commandment with promise) that it may be well with thee, and thou mayest live long on the Earth, *Eph.* 6. 2, 3. *Gen.* 48. 12. 1 K. 2. 19.
4. Children, obey your Parents in the Lord for this is right, *Eph.* 6. 1. *Prov.* 1. 8. 6. 20.
5. Let them learn to shew Piety or kindness, at home, and to require their Parents: for this is good and acceptable before God, 1 Tim. 5. 4. *Gen.* 45. 10, 11. 47. 12. *Ruth* 2. 18. *Col.* 3. 20.
6. Honour the King, 1 Pet. 2. 17. *Ro.* 13. 7.
7. Submit your selves to every Ordinance of Man for the Lord's sake: whether it be to the King, as Supream, or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well, 1 Pet. 2. 13, 14. *Ro.* 13. 1. *Tit.* 3. 1.
8. For

8. For this cause pay you Tribute also, *Ro. 13. 6,7. Matt. 22.21.*
9. And we beseech you, Brethren, to know them which labour among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their works sake, *1 Thes. 5.12. Phil. 2.29. 1 Tim. 5.17.*
10. Obey them that have the rule over you, and submit your selves: for they watch for your Souls, as they that must give account: that they may do it with joy and not with grief: for that is unprofitable for you, *Heb. 13.17. 13.7. 1 Cor. 11. 1, 2. 2 Cor. 7.15.*
11. Let him that is taught in the word, Communicate unto him that teacheth in all good things, *Gal. 6.6. Matt. 10.10. 1 Cor. 9.14. 1 Tim. 5.17.*
12. Servants, obey in all things your Masters according to the flesh: Not with Eye-Service, as Men-pleasers, but in singleness of heart, fearing God, *Col. 3.22. Eph. 6. 5,6. 1 Pet. 2.18.*
13. Likewise you younger, submit your selves unto the elder: Yea, all of you, be subject one to another, and be cloathed with humility, *1 Pet. 5. 5. Ro. 12.10. Phil. 2. 3.*
14. The eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it, *Prov. 30.17. Gen. 9.22,25. Deut. 27.16. Prov. 23.22.*
15. God Commanded, saying, Honour thy Father and Mother: and he that Curseth Father or Mother, let him die the death, *Matt. 15. 4. Lev. 20. 9. Prov. 20.20. Ex. 21.17.*
16. If a Man have a stubborn and rebellious Son, which will not obey the voice of his Father, or the voice of his Mother, and when they have chast'ned him, will not hearken unto them: — All the Men of his City shall stone him with stones that he die, *Deut. 21. 18,21. 1 Sam. 2.25.*
17. Ye suffer him no more to do ought for his Father

or his Mother : Making the Word of God of none effect through your tradition, *Mar. 7. 12, 13. Matt. 15. 5, 6. 1 Tim. 5. 4, 8.*

18. These filthy dreamers, defile the flesh, despise Dominion, and speak evil of Dignities, *Jude 8. Acts 23. 5. 2 Pet. 2. 10.*

19. Whosoever resisteth the Power, resisteth the Ordinance of God ; and they that resist, shall receive to themselves damnation, *Ro. 13. 2. Prov. 24. 21.*

20. Render unto *Cæsar* the things which be *Cæsar's*, *Lu. 20. 25. Matt. 17. 25.*

21. He that despiseth you, despiseth me : and he that despiseth me, despiseth him that sent me, *Lu. 10. 16. 1 Thes. 4. 8.*

22. Whosoever shall not receive you, nor hear your words : When ye depart out of that House or City, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the Land of *Sodom* and *Gomorrhah*, in the day of Judgment than for that City, *Matt. 10. 14, 15. Mar. 6. 11. Lu. 9. 5.*

23. Thou shalt not muzzle the mouth of the Ox, that treadeth out the Corn, *1 Cor. 9. 9, — 14.*

24. Exhort Servants to be obedient unto their own Masters, and to please them well in all things, not answering again, not purloining, but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things, *Tit. 2. 9, 10. 1 Tim. 6. 1.*

25. There came forth little Children out of the City and mocked him, and said unto him, Go up, thou bald-head, Go up, thou bald-head. And he turned back and looked on them, and cursed them in the Name of the Lord : and there came forth two She-bears out of the wood, and tare forty and two Children of them, *2 K. 2. 23, 24. Prov. 21. 24. 24. 9. Ps. 22. 7.*

C H A P. XXIX.

Of the Sixth Commandment.

Q. *Which is the Sixth Commandment ?*

A. **Thou shalt do no Murder.**

Q. *What is the design of this Commandment ?*

A. To secure the Persons of Men from hurt and violence.

Q. *What then are you forbidden by this Commandment ?*

A. Not only the wilful taking away my own, or any other Man's Life ¹, or being designedly accessary to my own, or another's Death ²; but likewise Hatred and Malice ³, causeless Anger ⁴, and reproachful Words ⁴, hurting our Neighbours Body, by Blows or Wounds ⁵, Strife and Contention ⁶, Revenge, or the desire of it ⁷, and all manner of Cruelty and Unmercifulness ⁸.

Q. *What do you resolve upon, to prevent the violation of this Commandment ?*

A. Heartily to love ⁹, and sincerely to endeavour to preserve Peace with all Men ¹⁰; to forgive offences, and be easily reconciled ¹¹; to be kind and tender-hearted to all my Fellow-Creatures ¹²; and to be ready to Succour any one in danger and distress ¹³.

1. Whoso sheddeth Man's blood, by Man shall his blood be shed: for in the Image of God made he Man, *Gen.* 9.6. *Ex.* 21.12. *Rev.* 13.10.
2. Thou hast killed *Uriah* the *Hittite* with the sword, and hast slain him with the sword of the Children of *Ammon*, *2 Sam.* 12.9. *1 K.* 21.19. *Numb.* 35.30, 31. *Deut.* 21. 6,7. *Lu.* 23.24. *Acts* 2.23. 13. 28.
3. Whoso hateth his Brother is a Murderer, *1 Jo.* 3. 15. *Col.* 3.8. *Lev.* 19. 17.
4. Whosoever is angry with his Brother without a cause,

cause, shall be in danger of the judgment ; but whosoever shall say unto his Brother, *Racha*, shall be in danger of the council ; but whosoever shall say, Thou *Fool*, shall be in danger of hell-fire, *Matt. 5.22. Eph. 4. 26.*

5. No striker, *1 Tim. 3. 3. Matt. 26. 51, 67. Jo. 18. 22. Acts 23. 2, 3.*
6. The beginning of strife is as when one letteth out water : Therefore leave off contention before it be meddled with, *Prov. 17. 14. 20. 3. 26. 21. Hab. 1. 3. Tit. 3. 9.*
7. Dearly beloved, avenge not your selves, *Ro. 12. 19. Matt. 5. 39. Prov. 24. 29. 1 Cor. 6. 7. 1 Pet. 3. 9.*
8. Whofo hath this World's good, and seeth his Brother have need, and shutteth up his bowels of Compassion from him, how dwelleth the love of God in him, *1 Jo. 3. 17. Dent. 15. 7. Jo. 2. 15, 16. Matt. 25. 41.*
9. Be kindly affectioned one to another, with brotherly love, *Ro. 12. 10. Heb. 13. 1. 1 Pet. 1. 22. 1 Thes. 4. 9.*
10. If it be possible, as much as lieth in you, live peaceably with all Men, *Ro. 12. 18. Heb. 12. 14. Matt. 5. 9. Ps. 133. 1. Eph. 4. 3.*
11. Forbearing one another, and forgiving one another, if any Man have a quarrel against any : even as Christ forgave you, so also do ye, *Col. 3. 13. Mar. 11. 25. Matt. 18. 21, 22. 5. 23, 24.*
12. Be ye kind one to another, tender-hearted, *Eph. 4. 32. Col. 3. 12. 1 Cor. 13. 4. Ro. 12. 15. Heb. 13. 3.*
13. Which now of the three, thinkest thou, was neighbour unto him that fell among the thieves ? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise, *Luk. 10. 36, 37. 10. 30, - 35. Is. 58. 7. Acts 16. 33. Matt. 25. 34, 35, 36.*

C H A P. XXX.

Of the Seventh Commandment.

Q. *Which is the Seventh Commandment?*

A. *Thou shalt not commit Adultery.*

Q. *What are we forbidden by this Commandment?*

A. Not only that gross sin which is expressed in the Letter of it ¹; but the being Married to more than one Person at the same time ², Fornication ³, Incest ⁴, and all kinds of Uncleanness whatsoever ⁵. And not only the very Actions of Carnality, but likewise all Adulterous and Lascivious thoughts and desires, which are willingly entertained and delighted in ⁶, and all things which may tend to incite Inordinate Lust, either in our selves or others; Such as, particularly, Wanton Looks and Behaviour ⁷, Immodest Dress ⁸, Lewd Discourse ⁹, the keeping bad Company ¹⁰, Idleness ¹¹, and excess in Eating and Drinking ¹².

Q. *Tell me likewise what is required of all Christians by this Commandment?*

A. That every one should *Possess his Vessel in Sanctification and Honour* ¹³, and that such as have not the gift of Continence should Marry ¹⁴; that they who are Married, should be true to each other's Bed ¹⁵, and kind, and loving to one another ¹⁶; that all Persons, whether Married, or Single, should mortify all the Members of Uncleanness ¹⁷; and to that purpose, regulate, as much as may be, their very Thoughts and Desires ¹⁸; be Chast in their Conversation and Discourse ¹⁹; Modest in their Dress and Behaviour ²⁰; Sober and Temperate ²¹; careful to keep Virtuous and good Company ²²; laborious in their Calling, and constantly employed ²³. If there be occasion, they must subdue the Body by Fasting ²⁴, and to all other means add Watchfulness and Prayer ²⁵; which, together with the rest, will certainly be effectual for the preservation of their Chastity.

I. The

1. The Man that committeth Adultery with another Man's Wife, even he that committeth Adultery with his Neighbour's Wife, the Adulterer and Adulterers shall surely be put to death, *Lev.* 20. 10. *Jo.* 8. 5. *Prov.* 6. 32. *Mal.* 3. 5. *Gen.* 39. 9.
2. Whosoever shall put away his Wife, except it be for Fornication, and shall Marry another, committeth Adultery : and whoso marrieth her which is put away, doth commit Adultery, *Matt.* 19. 9. 19. 3, — 8. *1 Cor.* 6. 16. 7. 2, 4. *Mal.* 2. 14, 15, 16. *1 Tim.* 3. 2. *Tit.* 1. 6. *Lev.* 18. 18.
3. Flee Fornication, *1 Cor.* 6. 18. *Prov.* 5. 20, 21. *1 Cor.* 10. 8.
4. None of you shall approach to any that is near of kin to him, to uncover their nakedness, *Lev.* 18. 6. *with the whole Chapter.* *1 Cor.* 5. 1.
5. Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, — shall Inherit the kingdom of God, *1 Cor.* 6. 9, 10. *Ro.* 1. 24. *Rev.* 22. 15.
6. Whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his heart, *Matt.* 5. 28. *Prov.* 6. 25.
7. Having Eyes full of Adultery, *2 Pet.* 2. 14. *Job* 31. 1. *Gen.* 39. 7.
8. There met him a Woman with the attire of an Harlot, *Prov.* 7. 10. *Gen.* 38. 15.
9. Fornication, and all Uncleanneſs, or Covetouſneſs, let it not be once named amongst you, as becometh Saints : Neither filthineſs, nor foolish talking, nor jesting, which are not convenient, *Eph.* 5. 3, 4. 4. 29.
10. I have written unto you, not to keep company, if any Man that is called a Brother be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such a one, no not to eat, *1 Cor.* 5. 11. *2 Thes.* 3. 14. *Eph.* 5. 11. *Pſ.* 26. 4, 5.
11. This was the Iniquity of *Sodom*, Pride, Fulneſs of

of Bread, and abundance of Idleness was in her, and in her daughters, *Ezek. 16. 49. 1 Tim. 5. 13.*

12. Let us walk honestly as in the day, not in Rioting and Drunkenness, not in Chambering and Wantonness: — But put ye on the Lord Jesus Christ, and make not provision for the Flesh, to fulfil the Lusts thereof, *Ro. 13. 13, 14. 1 Pet. 4. 3. Lu. 21. 34 Acts 24. 25.*

13. This is the will of God, even your Sanctification, that ye should abstain from Fornication: That every one of you should know how to Possess his Vessel in Sanctification and Honour, *1 Thes. 4. 3, 4. 1 Cor. 6. 15.*

14. To avoid Fornication, let every Man have his own Wife, and let every Woman have her own Husband, *1 Cor. 7. 2, 9. Prov. 5. 15, — 19.*

15. For this cause shall a Man leave Father and Mother, and shall cleave to his Wife, and they twain shall be one flesh, *Matt. 19. 5. Gen. 2. 24. Mar. 10. 7, 8.*

16. Let every one of you in particular, so love his Wife even as himself; and the Wife see that she reverence her Husband, *Eph. 5. 33. Col. 3. 18, 19. 1 Pet. 3. 1, — 7.*

17. Mortifie therefore your Members which are upon the Earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is Idolatry: For which things sake, the wrath of God cometh on the Children of disobedience, *Col. 3. 5, 6. Ro. 8. 13. Eph. 4. 22, 23. Gal. 5. 24.*

18. Create in me a clean heart, O God, *Psf. 51. 10. Jer. 17. 9, 10. Matt. 15. 19.*

19. Put filthy communication out of your mouth, *Col. 3. 8. 4. 6.*

20. That Women adorn themselves in modest Apparel, with shame-facedness and sobriety, *1 Tim. 2. 9. 1 Pet. 3. 3, 4. 1f. 3. 16, &c.*

21. Every Man that striveth for the mastery, is temperate in all things, *1 Cor. 9. 25. 1 Thes. 5. 6, 7, 8. Tit. 2. 12. Eph. 5. 18.*

22. I am a companion of all them that fear thee, and of them that keep thy Precepts, *Pf.* 119. 63, 115. 1.1. 16. 3.
23. She eateth not the bread of idleness, *Prov.* 31. 27. 2 *Thef.* 3. 11, 12.
24. I keep under my body, and bring it into subjection, *1 Cor.* 9. 27. *Pf.* 69. 10. *Matt.* 17. 21.
25. Watch and pray, that ye enter not into temptation, *Matt.* 26. 41. *1 Pet.* 4. 7. 5. 8.

C H A P. XXXI.

Of the Eighth Commandment.

Q. Which is the Eighth Commandment?

A. Thou shalt not steal.

Q. When do Men transgress this Law?

A. Forasmuch as the intent thereof is to secure to every Man what God has given him, therefore any unlawful and indirect way of taking from another that which belongs to him by the Laws of God and the Land, is to be accounted a sin against this *Commandment* ¹; But more especially, and particularly, open Robbery ² and secret Thievery ³, Extortion ³ and Oppression ⁴, detaining the wages of the Labourer ⁵, not paying just debts ⁶, false Weights and Measures ⁷, and all Deceit and Fraud in Bargains and Contracts ⁸. Uncharitableness to those that want is likewise a violation of this *Law* ⁹; and so is wastefulness ¹⁰, and sloth ¹¹, and whatever tends to expose a Man to the temptation of Stealing.

Q. You can readily collect the Duties you are hereby obliged to?

A. These are, to be just and fair in all our dealings ¹²; to make Restitution in case of wrong ¹³; to be diligent and laborious in a lawful Calling ¹⁴; and to be merciful to the Poor and Needy ¹⁵.

1. He that getteth Riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool, *Jer.* 17. 11. 22. 13. *Prov.* 28. 8.
2. Thou shalt not defraud thy Neighbour, nor rob him, *Lev.* 19. 13. *Zech.* 5. 3. *Deut.* 27. 17. *Prov.* 29. 24. 21. 7.
3. Neither Thieves, — nor Extortioners, shall inherit the kingdom of God, *1 Cor.* 6. 10. *Ezek.* 22. 12, 13. *Matt.* 23. 25.
4. The people of the Land have used Oppression, and exercised Robbery: Therefore have I poured out my indignation upon them, *Ezek.* 22. 29, 31. *Prov.* 22. 16. *Job* 27. 13, &c. 20. 19, 20. *Zech.* 7. 10.
5. Wo unto him — that useth his Neighbour's service without wages, and giveth him not for his work, *Jer.* 22. 13. *Mal.* 3. 5. *Jo.* 5. 4.
6. The wicked borroweth, and payeth not again, *Pf.* 37. 21. *Ro.* 13. 8.
7. A false Ballance is abomination to the Lord, *Prov.* 11. 1. 20. 10. *Deut.* 25. 13, 14, 15. *Mic.* 6. 10, 11.
8. That no Man go beyond, and defraud his Brother in any matter: Because that the Lord is the avenger of all such, *1 Thes.* 4. 6. *Lev.* 25. 14. *Prov.* 20. 14, 17.
9. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it, *Prov.* 3. 27. *Deut.* 15. 7, 8, 10. *Job* 31. 16, &c.
10. He wasted his substance with riotous living, *Lu.* 15. 13, 14. 16. 1. *Prov.* 5. 10, 11.
11. He that is slothful in his work is brother to him who is a great waster, *Prov.* 18. 9. 19. 15. *Eccles.* 10. 18.
12. What doth the Lord require of thee, but to do justly, *Mic.* 6. 8. *Prov.* 21. 3. *Ezek.* 18. 5, 7, 8, 9.
13. If I have taken any thing from any Man by false accusation, I restore him four-fold, *Lu.* 19. 8. *Lev.* 6. 4, 5. *1 Sam.* 12. 3. *Ezek.* 33. 15.
14. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that

that needeth, *Eph.* 4. 28. *Prov.* 6.6, &c. 13. 11.
 15. Charge them that are rich in this World,—
 That they do good, that they be rich in good
 works, ready to distribute, willing to communi-
 cate, *1 Tim.* 6. 17, 18. *Prov.* 19. 17. *Pf.* 41. 1, 2, 3.
If. 58. 10, 11.

C H A P. XXXII.

Of the Ninth Commandment.

Q. *Which is the Ninth Commandment?*

A. *Thou shalt not bear false witness against thy Neighbour.*

Q. *What is forbidden in this Commandment?*

A. In general, all manner of Lying ¹; and particularly the false Accusing of, or Witnessing against any Man in Courts of Judicature ²; the Subornation of false Witnesses, or being any ways accessory to false Witnessing ³; Slandering ⁴; Evil speaking ⁵; Tale-bearing ⁶, and all rash Censuring and Judging ⁷.

Q. *What Duties are here enjoined?*

A. To be Religiously strict in speaking Truth of our Neighbour ⁸; to vindicate his Reputation if it be in our power ⁹; in all Cases to judge as charitably as we can ¹⁰; and where a considerable prejudice to one's self, or a third Person, will not follow thereupon, to cover and conceal the Faults of others ¹¹.

1. Lie not one to another, *Col.* 3.9. *Jo.* 8.44. *Rev.* 21.8. *Pf.* 119. 163.

2. A false Witness shall not be unpunished, *Prov.* 19.5. *Deut.* 19.16, &c. *Prov.* 6.19.

3. The chief Priests and Elders, and all the Council sought false Witness against Jesus to put him to death, *Matt.* 26.59. *Acts* 8.13. *1 K.* 21. 10.

4. He that uttereth a slander is a fool, *Prov.* 10.18. *Pf.* 101.5. 15.3. 50.20.

5. Speak

5. Speak evil of no Man, *Tit.* 3.2. *Ja.* 4.11. *1 Pet.* 2.1.
6. Thou shalt not go up and down as a Tale-bearer among thy People, *Lev.* 19.16. *Prov.* 18.8. 20.19. 26.20. 16.28.
7. Judge not, that ye be not judged, *Matt.* 7.1. *Ro.* 14.4. *Ja.* 4.12.
8. Putting away lying, speak every Man truth with his Neighbour, *Eph.* 4.25. *Zech.* 8.16. *Prov.* 12.17,19.
9. This Man hath done nothing amiss, *Lu.* 23.41. *1 Sam.* 19.4.
10. Charity—thinketh no evil, --- believeth all things, hopeth all things, *1 Cor.* 13.4,5,7. *Ro.* 10.2.
11. Charity shall cover the multitude of sins, *1 Pet.* 4.8. *Prov.* 10.12. 17.9.

C H A P. XXXIII.

Of the Tenth Commandment.

Q. *W*hich is the Tenth Commandment?

A. Thou shalt not covet thy Neighbour's house, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. *What are the sins here forbidden?*

A. The unlawful or inordinate desire of that which is another Man's ¹, and all those sins which lead to, and commonly end in *Covetousness*, viz. Envyng another's Wealth and Prosperity ², Murmuring and Repining at our own Condition ³, and the being over-careful and solicitous about the Things of this World ⁴. And in short, we may reckon our selves guilty of the breach of this *Commandment*, when we indulge, or consent to any sinful lust, or desire whatever ⁵.

Q. *What must we do to prevent the Transgression of this Precept?*

A. We must be Content in our present State and Condi-

Condition 6; be industrious in our respective Employments 7; keep the Heart with all diligence 8; and use our utmost Endeavours to Mortifie and Subdue all irregular Inclinations and Desires 9.

1. Take heed and beware of Covetousness, *Lu. 12. 15. 1 K. 21. 4. Ps. 10. 3. Eccles. 5. 10. Eph. 5. 5.*
2. Is thine eye evil, because I am good? *Matt. 20. 15. 1 Cor. 13. 4. Prov. 14. 30.*
3. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer, *1 Cor. 10. 10. Ps. 106. 25. Numb. 14. 2. Phil. 2. 14.*
4. Take no thought for your Life, what ye shall eat, or what ye shall drink; nor yet for your Body what ye shall put on, *Matt. 6. 25. Ps. 55. 22. Phil. 4. 6. 1 Pet. 5. 7.*
5. These things were our examples, to the intent we should not lust after evil things, as they also lusted, *1 Cor. 10. 6. 1 Jo. 2. 16. Ja. 1. 15.*
6. Having food and raiment, let us be therewith content, *1 Tim. 6. 8. 6. 6. Heb. 13. 5. Phil. 4. 11, 12.*
7. We command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread, *2 Thes. 3. 12. Prov. 13. 4. 22. 29.*
8. Keep thy heart with all diligence: for out of it are the issues of Life, *Prov. 4. 23. Matt. 12. 35. Heb. 12. 15.*
9. They that are Christ's have crucified the flesh with the affections and lusts, *Gal. 5. 24. 6. 14. Ro. 6. 6.*

C H A P. XXXIV.

Of the chief Parts of our Duty to God and Man.

Q. *WE have gone through the Commandments, and I do thankfully own you have given me a very full and satisfactory account of the Sins forbidden, and the Duties enjoyed in each particular Precept; But I desire you now to bring the whole into a narrower*

narrower Compass, and tell me what dost thou chiefly learn by these Commandments ?

A. I learn Two things, my Duty towards God, and my Duty towards my Neighbour.

Q. From which of the Ten Commandments do you learn your Duty towards God ?

A. From the first Four.

Q. From which do you learn your Duty towards your Neighbour ?

A. From the other Six.

Q. Forasmuch as it will be of great use to have always ready at hand, a short Summary of your Duty, I would gladly know whether you have such an one lodged in your Memory ?

A. Yes ; my Holy Mother the Church, has summ'd up my Duty both to God and my Neighbour, in a few, plain, and comprehensive Words, which, I thank God, I well remember, and always carry about with me, as a full Instruction in my Duty.

Q. What then is thy Duty towards God ?

A. My duty towards God, is to believe in him ¹, to fear him ², and to love him with all my Heart, with all my Mind, with all my Soul, and with all my Strength ³; to worship him ⁴; to give him thanks ⁵; to put my whole trust in him ⁶; to call upon him ⁷; to honour his holy Name ⁸ and his Word ⁹; and to serve him truly all the days of my life ¹⁰.

Q. What is thy Duty towards thy Neighbour ?

A. My Duty towards my Neighbour, is to love him as my self ¹¹, and to do to all men, as I would they should do unto me ¹² : To love, honour, and succour my Father and Mother ¹³ : To honour and obey the King, and all that are put in authority under him ¹⁴; To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters ¹⁵, To order my self lowly and reverently to all my Betters ¹⁶; To hurt no body by word or deed ¹⁷; To bear no malice nor hatred in my heart ¹⁸; To be true and just in all my dealings ¹⁹; To keep my hands from picking and stealing ²⁰, my tongue from evil speaking ²¹, ly-

ing

ing²² and slandering²³: To keep my body in temperance²⁴, soberness²⁵, and chastity²⁶; Not to covet nor desire other Mens Goods²⁷; but to learn and labour truly to get mine own living²⁸, and to do my duty in that state of Life, unto which it shall please God to call me²⁹.

Q. I have nothing to object against the account you have given of your Duty to God and your Neighbour: But why is there no distinct mention made of those Duties we owe to our Selves?

A. Because all the Duties we owe to our Selves have a manifest regard to those we are to perform to God and our Neighbour; and there is no Duty of that kind, which may not be comprised under one or other of these Branches.

Q. The truth of it is, this is a satisfactory answer: but since our Duty to our Selves is always reckoned as one main Branch of our general Duty, as Christians, I must also ask you what that especially is?

A. I have already owned my self obliged to keep my Body in Temperance, Soberness, and Chastity: and that is the Duty which, in a more peculiar manner, I owe to my Self.*

* 1 Tim. 4.
7. 5. 22.
1 Jo. 3. 3.
Matt. 18. 4.
Lu. 9. 23.

1. Believe in the Lord your God, so shall ye be established; believe his Prophets, so shall ye prosper, 2 Chron. 20. 20. Is. 7. 9.

2. Fear God, and keep his Commandments, Eccles. 12. 13. 1 Pet. 2. 17.

3. Thou shalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength, Mar. 12. 30. Jo. 21. 15. 1 Jo. 5. 3.

4. Worship him that made Heaven and Earth, Rev. 14. 7. Jo. 4. 23.

5. Giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ, Eph. 5. 20. 1 Thes. 5. 18.

6. Trust

6. Trust in him at all times ye people, pour out your Heart before him: God is a refuge for us, *Pf. 62. 8. 1 Tim. 4. 10.*
7. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you, *Jer. 29. 12. Pf. 50. 15. 91. 15.*
8. Them that honour me, I will honour, *1 Sam. 2. 30. Pf. 99. 3.*
9. Blessed are they that hear the word of God and keep it, *Lu. 11. 28. Ja. 1. 21, 22.*
10. That --- we might serve him without fear, in Holiness and Righteousness before him all the days of our Life, *Lu. 1. 74, 75. 2 Cor. 5. 15.*
11. All the Law is fulfilled in one word, even in this, Thou shalt love thy Neighbour as thy self, *Gal. 5. 14. Ja. 2. 8.*
12. All things whatsoever ye would that Men should do unto you, do ye even so to them: for this is the Law and the Prophets, *Matt. 7. 12. Lu. 6. 31.*
13. Children, obey your Parents in all things: for this is well-pleasing unto the Lord, *Col. 3. 20. Prov. 23. 22.*
14. Ye must needs be subject, not only for wrath, but also for Conscience sake, *Ro. 13. 5. Eccles. 8. 2.*
15. Submitting your selves one to another in the fear of God, *Eph. 5. 21. 1 Cor. 4. 1. 1 Pet. 2. 18.*
16. Render ---- Honour to whom Honour is due, *Ro. 13. 7. 1 Pet. 2. 17.*
17. See that none render evil for evil unto any Man: but ever follow that which is good, both among your selves and to all Men, *1 Thes. 5. 15. Ro. 12. 17.*
18. In malice be ye Children, *1 Cor. 14. 20. 1 Jo. 4. 20.*
19. Thus saith the Lord, keep ye judgment, and do justice, *Is. 56. 1. Phil. 4. 8.*
20. Ye shall not steal, nor deal falsely, *Lev. 19. 11. 1 Pet. 4. 15.*
21. Let all clamour and evil-speaking be put away from you, *Eph. 4. 31. Ja. 1. 26.*
22. A righteous Man hateth lying, *Prov. 13. 5. 12. 22.*
23. Whoso

23. Whoſo privily ſlandereth his Neighbour, him will I cut off, *Pſ. 101.5. 15. 1,2,3.*
24. Add to knowledge temperance, *2 Pet. 1. 5,6. 1 Cor. 9.25.*
25. Gird up the loins of your mind, be ſober, *1 Pet. 1.13. Tit. 2.2,4,6.*
26. This ye know, that no Whoremonger, nor unclean Perſon --- hath any Inheritance in the Kingdom of Chriſt, and of God, *Eph. 5.5. 2 Tim. 2.22.*
27. Let your Converſation be without covetouſneſs; and be content with ſuch things as ye have, *Heb. 13.5. Acts 20.33.*
28. That ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands, *1 Theſ. 4.11. Prov. 10.4.*
29. Let every Man abide in the ſame Calling where- in he was called, *1 Cor. 7. 20,24.*

C H A P. XXXV.

Of the Duty and Nature of Prayer, as contained in the Preface before the Lord's Prayer.

Q. You have gone through all the Branches of your Baptiſmal Vow; and I heartily wiſh that your Practice may be answerable to your Knowledge of your Duty.

A. Sir, I thank you; and I do aſſure you, my Endeavours ſhall not be wanting, in order thereto; that ſo I may avoid the guilt and danger of him, *who knows his maſter's will and does it not **.

*Lu. 12.47.
Jo. 9. 41.
Ro. 1. 32.
Ja. 4. 17.

Q. But, my good Child art thou able to do theſe things of thy ſelf?

A. No: I know this, that I cannot walk in the Commandments of God, and ſerve him as I ought to do, without his ſpecial Grace¹: But if it ſhall pleaſe God to vouchſafe me this, I ſhall be ſufficiently enabled thereto².

H

Q. How

Q. How must this special Grace be obtained?

A. I must learn at all times to call for it by diligent Prayer ³.

Q. What do you mean by calling upon God at all times?

A. My meaning is, that it is our Duty to be very frequent in our Addresses to the Throne of Grace ⁴; and especially to be as constant, as we can, at the House of God ⁵, in our Attendance upon the Publick Service ⁶, and never to omit our Morning ⁷ and Evening Devotions ⁸. A devout Person will likewise retire at some other time of the day, for this Spiritual Exercise ⁹; and it must be carefully observed, that Family Prayer is a Duty incumbent upon every Householder ¹⁰.

Q. What do you mean by diligent Prayer?

A. A Prayer offered up with the utmost zeal and fervency of Affection ¹¹, and with as little wandering and distraction of Mind as is possible ¹².

Q. And will Prayer, when it is thus frequent and devout, be heard and accepted by God?

A. Yes undeniably ¹³; if the subject Matter thereof be lawful and allowable ¹⁴, and it be presented in the Name of Christ ¹⁵, by a pious and well-disposed Soul ¹⁶, with a firm Faith and Reliance upon God, that he will do what is best for us ¹⁷.

Q. I am glad to find you have so just a sense of these necessary Qualifications of an acceptable Prayer. But must we not also take care in what Words we express our desires to God?

*A. To be sure a great deal of care ought to be taken of this, as well as any other requisite of Prayer. And therefore our Blessed Saviour, in compassion to the infirmities of Men ¹⁸, and to teach us not to rely on rash and unpremeditated Effusions ¹⁹, was pleased to compose a *Form of Prayer*, for the constant use of all his Disciples; which for it's excellent Method, and comprehensive Brevity, is altogether worthy it's Divine Author.*

Q.

Q. I know you mean That Prayer, which, for the Reasons you have assigned, is called the Lord's Prayer: But do you conceive we are absolutely obliged to Pray in this very Form, or is it sufficient to compose our Prayers after this Pattern?

*A. In all our Prayers, both Publick and Private, we ought to pray in these very Words, both in obedience to the Commands of Christ²⁰, and because we are sure this Prayer is most acceptable to God, and most agreeable to his Will, 'as being given by his own Son *; Not that we are* ^{*Matt. 17.5.} *so strictly tied to the sole use of this, but that we may enlarge our Devotions in other Forms composed after this Pattern²¹; always saying the Lord's Prayer it self along with them, to supply their defects in either the Matter, or the Manner of their Expression.*

1. Without me ye can do nothing, *Jo. 15. 5. 6. 44. 1 Cor. 3.6. Eph. 2.8. Deut. 29.4.*
2. My Grace is sufficient for thee: for my strength is made perfect in weakness, *2 Cor. 12.9. Phil. 1.6. See Chap. 6. 3.*
3. If ye then, being evil, know how to give good gifts unto your Children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? *Lu. 11.13. Ja. 1.5. Matt. 21.22.*
4. He spake a parable unto them to this end, that Men ought always to Pray, and not to faint, *Lu. 18.1. 1 Thes. 5.17. Eph. 6.18. Ps. 79.6. 1 Tim. 2.8.*
5. My House is the House of Prayer, *Lu. 19. 46. 2 Chron. 7.15,16. Acts 2.46. 3.1.*
6. Where two or three are gathered together in my Name, there am I in the midst of them, *Matt. 18. 20. 18.19. Zech. 8.21. Lu. 1.10. 2.37.*
7. My voice shalt thou hear in the Morning, O Lord; in the Morning will I direct my Prayer unto thee, and will look up, *Pf. 5.3. 59.16. 88.3.*
8. Let my Prayer be set forth before thee as Incense; and the lifting up of my Hands, as the Evening Sa-

- crifice, *Pf.* 141.2. *Ex.* 29.38,39. 30.7,8. *Pf.* 92.2.
9. At Evening and Morning, and at Noon, will I pray, and cry aloud : and he shall hear my voice, *Pf.* 55.17. *Dan.* 6.10. *Acts* 10. 2,3,9. *Pf.* 119.164. *Matt.* 6.6.
10. As for me and my House, we will serve the Lord, *Josh.* 24.15. *Fer.* 10.25.
11. Continuing instant in Prayer, *Ro.* 12.12. *Col.* 4.2. *Pf.* 17.1. *Prov.* 23.26. *Lam.* 3.41.
12. Attend upon the Lord without distraction, *1 Cor.* 7.35. *Is.* 29.13. *Matt.* 15.7,8. *Ezek.* 33.31.
13. The effectual fervent Prayer of a righteous Man availeth much, *Ja.* 5.16,17,18. *Pf.* 10.17. 34.15,17. *1 Jo.* 5.15. *Lu.* 11.9,10.
14. This is the confidence that we have in him, that if we ask any thing according to his Will, he heareth us, *1 Jo.* 5.14. *Ja.* 4.3. *Matt.* 6.33.
15. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, he will give it you, *Jo.* 16.23,24. 14.14. *Col.* 3.17.
16. If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you, *Jo.* 15.7. 9.31. *1 Jo.* 3.22. *Pf.* 66.18. *Prov.* 15.29. 28.9. *Is.* 1.15. 59.2.
17. But let him ask in Faith, nothing wavering, *Ja.* 1.6,7. *Mar.* 11.24. *Heb.* 10.22. *Eph.* 3.12,20. *1 Jo.* 3.21.
18. The Spirit — helpeth our Infirmities : for we know not what we should pray for as we ought, *Ro.* 8.26. *Matt.* 20.22. *Ja.* 4.3.
19. When ye pray, use not vain repetitions as the Heathen do : for they think that they shall be heard for their much speaking, *Matt.* 6.7,8. *Eccles.* 5.2.
20. When ye pray, say, Our Father, &c. *Lu.* 11.2.
21. After this manner therefore pray ye : Our Father, &c. *Matt.* 6.9.

C H A P. XXXVI.

Of the Lord's Prayer, and particularly of the Invocation.

Q. **L**ET me hear if thou canst say the Lord's Prayer?

A. Our Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into Temptation: but deliver us from Evil. Amen.

Q. *And is this the whole Lord's Prayer?*

A. This is all that we are to offer up to God by way of Petition, or Request; and there is no more set down by *St. Luke* *: But when our Saviour delivered this *Prayer* in his Sermon upon the Mount †, he concluded it with a Form of Praise and Thanksgiving, in these Words, *for thine is the Kingdom, and the Power, and the Glory, for ever and ever: Amen.*

* *Lu. 11.*

23, 24.

† *Matt. 6.*

9, ---13.

Q. *It is very easie to observe then, that the Lord's Prayer, as it is set down by St. Matthew, contains Three general Parts, viz. an Invocation, Six Petitions, and a Doxology for the Conclusion: And therefore I begin with asking you, what is implied in the Invocation, Our Father, which art in Heaven?*

A. When I call God Father, I not only address my self to him, as the Maker and Governour of the World ¹, but as the *Father* of all Christians in Christ Jesus ², in whose Name alone it is that I say this *Prayer* ³. And because I believe God to be a common *Father*, whom all may resort unto ⁴, and to declare my Communion with all the Members of the Body of Christ ⁵, I call him *Our Father*: And since

the special place of his Residence is in Heaven ⁶, where he rules and reigns over the whole Creation, I therefore say, **Our Father, which art in Heaven.**

Q. Before we go any farther in the Exposition of this Prayer, it will be proper to take notice, that from every part we may gather a great deal for our Instruction, and the direction of our Practice; and that not only the Articles of our Faith, but likewise our very Devotions should work in us Affections and Resolutions suitable thereto: I would know therefore whether this Title, or Compellation, doth teach us any thing of that Nature?

A. We learn from thence that God is the Fountain of all Goodness ⁷, and that we may and ought to address our selves to him with an humble Confidence of his Willingness ⁸ and Ability ⁹ to relieve us in all our Wants: We are hereby also taught to pray for others ¹⁰, as well as our selves, and to approach him with Consideration ¹¹ and Reverence ¹², Humility ¹³ and Devotion ¹⁴.

1. I thank thee, O Father, Lord of Heaven and Earth, *Matt. 11.25. 1 Cor. 8.6.*
2. God, even our Father, which hath loved us, and hath given us everlasting Consolation, and good hope through Grace, comfort your Hearts, and establish you in every good word and work, *2 Thes. 2.16,17. Jo. 1.12,13. Ro. 1.7. Eph. 1.2,3.*
3. Through him we both, (*viz. Jews and Gentiles*) have an access by one Spirit unto the Father, *Eph. 2.18. 1.6.*
4. The Lord is nigh unto all them that call upon him, to all that call upon him in truth, *Pf. 145.18, 19,20. Deut. 4.7.*
5. There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, *Eph. 4.4,5,6. Mal. 2.10.*
6. Unto thee lift I up mine eyes, O thou that dwellest in

in the heavens, *Pf.* 123. 1. 11. 4. *Hab.* 2. 20. *Acts* 7. 49.

7. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, *Ja.* 1. 17. *Prov.* 2. 6. *Jo.* 3. 27. *Ro.* 11. 36. *1 Cor.* 1. 3.
8. If ye then being evil know how to give good gifts unto your Children, how much more shall your Father which is in Heaven, give good things to them that ask him, *Matt.* 7. 11. *Is.* 63. 15, 16.
9. Our God is in the Heavens; he hath done whatsoever he pleased, *Pf.* 115. 3. 135. 6. *Jer.* 32. 27.
10. I exhort therefore that — Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men, *1 Tim.* 2. 1. *1 Thes.* 5. 25. *Eph.* 6. 18. *Ja.* 5. 16.
11. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: For God is in Heaven, and thou upon Earth: therefore let thy words be few, *Eccles.* 5. 2. 5. 1.
12. Let us have Grace, whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire, *Heb.* 12. 28, 29. *Mal.* 1. 6.
13. Thus saith the high and lofty One that inhabiteth Eternity, whose Name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the heart of the contrite ones, *Is.* 57. 15. *Lu.* 18. 9, — 14.
14. Let us lift up our heart with our hands unto God in the Heavens, *Lam.* 3. 41. *Pf.* 25. 1. 28. 2.

C H A P. XXXVII.

Petition the First.

Q. **W**hat is the meaning of the First Petition,
Hallowed be thy Name?

A. By the Name of God is not only meant God himself ¹, his Titles ², and Attributes ³, but his Word and

and Ordinances, and all things set apart for his Honour and Service 4: And that which we pray for with respect thereto, is, that all these may be treated after an holy manner, by having a due reverence and regard paid to them 5.

Q. What do you learn from hence?

A. That the glory of God should be our aim and end in all our Actions 6; that his Name ought to be Praised and Magnified by us, and all the World 7; and that we should endeavour to promote the Honour of it by an Holy, Useful, and Exemplary Life and Conversation 8.

1. The Lord hear thee in the day of trouble, the Name of the God of *Jacob* defend thee, *Psf.* 20.1. 44.20. 111.9.
2. I appeared unto *Abraham*, unto *Isaac*, and unto *Jacob*, by the Name of God Almighty, but by my Name *JEHOVAH* was I not known to them, *Ex.* 6. 3. 3. 13,14,15.
3. I will make all my Goodness pass before thee, and I will proclaim the Name of the Lord before thee, *Ex.* 33.19. 34.5,6. *Is.* 57.15.
4. I will worship towards thy holy Temple, and praise thy Name, for thy loving kindness, and for thy truth: For thou hast magnified thy Word above all thy Name, *Psf.* 138.2. 1 *K.* 5. 5. 8.44. *Dan.* 9. 18.
5. Neither shall ye prophane my holy Name, but I will be hallowed among the Children of *Israel*, *Lev.* 22.32. 10. 3,19,30. *Ex.* 20.11. *Jer.* 17. 22.
6. Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God, 1 *Cor.* 10.31. 1 *Pet.* 3.15.4.11.
7. Let them praise the Name of the Lord, for his Name alone is excellent: His Glory is above the Earth and Heaven, *Psf.* 148.13. 8.1,9. 113.1,2,3. 145. 10,11,12. *Rev.* 4.8.
8. Herein is my Father glorified, that ye bear much fruit, *Jo.* 15.8. *Matt.* 5.16. *Eph.* 1.12. *Ezek.* 36.23.

CHAP.

C H A P. XXXVIII.

Petition the Second.

Q. *What is the meaning of the Second Petition, Thy Kingdom come ?*

A. By God's *Kingdom*, is meant the *Kingdom* of *Grace* here ¹, and that of *Glory* hereafter ²; and with respect thereto we pray, that the contrary *Kingdoms* of *Sin*, *Satan*, and *Death* being destroyed ³, God would bring all People out of the state of darkness into the Pale of his *Church* ⁴; and that his *Grace* would so rule in the hearts of all Christians ⁵, that in his due time they may be fit to be translated to that *Glory* and *Happiness*, which is reserved for the *Saints* in the *World* to come ⁶.

Q. *What should this teach us ?*

A. To beware of hindering the *Propagation* of the *Gospel* ⁷, and of endangering our own *Salvation* ⁸, by the scandalousness of our *Lives*; but on the contrary, to subdue every rebellious *Lust* and *Imagination* ⁹, that so we may become obedient subjects to the *Laws* of this *Spiritual Kingdom* ¹⁰.

1. Repent ye, for the Kingdom of Heaven is at hand, *Matt.* 3. 2. 12. 28. 13. 31, 33. 21. 43. *Ro.* 6. 14.
2. Then shall the Righteous shine forth as the Sun in the Kingdom of their Father, *Matt.* 13. 43. 25. 34. *Lu.* 22. 29.
3. He must reign till he hath put all Enemies under his Feet. The last Enemy that shall be destroyed is Death, 1 *Cor.* 15. 25, 26. *Matt.* 13. 41. *Pf.* 110. 1. *Rev.* 20. 14.
4. Ask of me, and I shall give thee the Heathen for thine Inheritance, and the uttermost parts of the Earth for thy Possession, *Pf.* 2. 8. 67. 2, 3, 4. *Is.* 2. 2, 3. *Col.* 1. 13. *Rev.* 11. 15.
5. The Lord make you to increase and abound in love

- love one towards another, and towards all Men, even as we do towards you : to the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints, *1 Thes. 3. 12, 13. 2 Cor. 1. 12. 9. 8. 2 Pet. 1. 8. Col. 4. 18. Heb. 13. 25.*
6. For so an entrance shall be ministred unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ, *2 Pet. 1. 11. Col. 3. 4. 2 Tim. 4. 8, 18.*
7. Give none offence, neither to the *Jews*, nor to the *Gentiles*, nor to the Church of God, *1 Cor. 10. 32. Ro. 14. 13. 1 Jo. 2. 10.*
8. Wo to that Man by whom the offence cometh, *Matt. 18. 7. Lu. 17. 1, 2. Phil. 1. 10.*
9. Casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, *2 Cor. 10. 5. 2 Tim. 3. 5.*
10. For the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost, *Ro. 14. 17. 1 Cor. 4. 20. 1 Tim. 4. 8.*

C H A P. XXXIX.

Petition the Third.

Q. **W**hat do you request of God in the Third Petition, *Thy will be done in Earth, as it is in Heaven?*

A. That by the assistance of his Grace, we may, whilst we are here on *Earth*, yield such an obedience and submission to whatever he requires ¹, as the Holy Angels and Saints continually do in *Heaven* ².

Q. *What are we taught from hence?*

A. To endeavour to perform the *whole Will* of God ³, with Readiness ⁴ and Chearfulness ⁵, with Constancy ⁶ and Sincerity ⁷.

1. Not

1. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven, *Matt.* 7. 21. *Po.* 12. 2. *1 Pet.* 4. 2. *Matt.* 26. 39. *Acts* 21. 14. *Psf.* 143. 10. *Heb.* 13. 20, 21.
2. Bless the Lord ye — Angels, that excel in strength, that do his Commandments, heark'ning unto the voice of his Word. Bless ye the Lord all ye his Host, ye Ministers of his that do his pleasure, *Psf.* 103. 20, 21. 104. 4. *Is.* 6. 2. *Matt.* 18. 10. *Heb.* 1. 14. *Rev.* 4. 4, 8, 10. 7. 15. 14. 4.
3. Then shall I not be ashamed, when I have respect unto all thy Commandments, *Psf.* 119. 6. *Lu.* 1. 6. *1 K.* 6. 12.
4. I made haste, and delayed not to keep thy Commandments, *Psf.* 119. 60. *Lu.* 19. 6. *Gal.* 1. 16. *2 Cor.* 6. 2.
5. I will delight my self in thy Commandments which I have loved, *Psf.* 119. 47. 40. 8. *1 Chron.* 28. 9.
6. I have inclined mine heart to perform thy Statutes alway, even unto the end, *Psf.* 119. 112. 119. 111. *Ro.* 2. 7.
7. Our rejoycing is this, the testimony of our Conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the Grace of God, we have had our Conversation in the World, *2 Cor.* 1. 12. *Eph.* 6. 6, 7. *Jo.* 1. 47. *Psf.* 32. 2.

C H A P. XL.

Petition the Fourth.

Q. *What do you mean by Daily Bread in the Fourth Petition?*

A. In a Spiritual sense, it denotes such a measure of Grace as is sufficient for the nourishment of our Souls to Eternal Life¹; but in it's literal and primary intendment, it signifies such a proportion of the necessary outward Comforts of this Life, as God sees convenient and suitable to our present Conditions and Occasions².

Q. If

Q. If this be what we are taught to pray for in this Petition, then I would ask you what we learn from thence?

A. To be satisfied and contented with our daily Bread³, and only to account that to be our own, and the gift of God, which is procured by our honest Labour and Endeavours, or other direct and lawful Means⁴; not to be over-careful and solicitous for Futurity⁵, but with humble Prayer for what we want, and Thankfulness for what we enjoy⁶, entirely depend upon the Providence of God⁷; as being well assured that all our Care and Pains, for the support of our Selves and Families, will, without his Blessing, be ineffectual, and to no purpose⁸.

1. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting Life, which the Son of Man shall give unto you, *Jo.* 6. 27, 32,—66. 4. 34.
2. Give me neither Poverty, nor Riches, feed me with food convenient for me, *Prov.* 30. 8. *Gen.* 18. 5, 8. 28. 20, 21. 43. 31. 2 *Sam.* 9. 7. 1 *Tim.* 6. 8.
3. I have learned in whatsoever state I am therewith to be content, *Phil.* 4. 11. See *Chap.* 33. 6.
4. In the sweat of thy face shalt thou eat Bread, till thou return unto the ground, *Gen.* 3. 19. *Ex.* 20. 9. See *Chap.* 31. 14. and *Chap.* 33. 7.
5. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof, *Matt.* 6. 34. *Lu.* 12. 22,—30. See *Chap.* 33. 4.
6. Be careful for nothing: But in every thing by Prayer and Supplication with Thanksgiving, let your requests be made known unto God, *Phil.* 4. 6. 1 *Tim.* 4. 4, 5. *Col.* 4. 2. *Eccles.* 5. 19.
7. Casting all your care upon him, for he careth for you, 1 *Pet.* 5. 7. *Pf.* 37. 5.
8. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, *Matt.*

*Matt. 4. 4. Deut. 8. 3. Ps. 145. 16. Prov. 10. 22.
Eccles. 9. 11. Mic. 6. 14, 15.*

C H A P. XLI.

Petition the Fifth.

Q. THE Fifth Petition is, *Forgive us our Trespases, as we forgive them that Trespases against us; and the meaning of it is so obvious, that no other Question need be asked for the explanation of it, but only what we are to understand by Trespases?*

A. By **Trespases** against God are meant all sins of what kind or degree soever ¹; which are the great Debts we owe to his vindictive Justice ²: And by **Trespases** against Man are meant the Injuries and Offences of our Fellow-Creatures against us ³; which being small and inconsiderable in respect of our Transgressions against the Divine Majesty ⁴, we ought as readily to pardon them, as God is pleased freely to forgive Us ⁵.

Q. *What then do we learn from this Petition?*

A. That we are all Sinners ⁶, and that it is our Duty with true penitent Hearts to confess our sins to God our Heavenly Father ⁷, and earnestly to pray to him for his Fatherly Compassion in the *Forgiveness* of them ⁸: And that as Charity is an indispensable qualification of such a Prayer ⁹, and will render it available ¹⁰, so *Forgiveness* of our Brethren is so necessary a Condition of Pardon, that God without it will not *forgive* us ¹¹.

1. You being dead in your sins, hath he quick'ned together with him, having forgiven you all Trespases, *Col. 2. 13. Matt. 6. 12. compared with Lu. 11. 4. Matt. 18. 24, 28.*
2. When he had begun to reckon, one was brought unto him which ought him ten thousand Talents, *Matt. 18. 24, - 27.*

Q. If this be what we are taught to pray for in this Petition, then I would ask you what we learn from thence?

A. To be satisfied and contented with our daily Bread³, and only to account that to be our own, and the gift of God, which is procured by our honest Labour and Endeavours, or other direct and lawful Means⁴; not to be over-careful and solicitous for Futurity⁵, but with humble Prayer for what we want, and Thankfulness for what we enjoy⁶, entirely depend upon the Providence of God⁷; as being well assured that all our Care and Pains, for the support of our Selves and Families, will, without his Blessing, be ineffectual, and to no purpose⁸.

1. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting Life, which the Son of Man shall give unto you, *Jo.* 6. 27, 32,—66. 4. 34.
2. Give me neither Poverty, nor Riches, feed me with food convenient for me, *Prov.* 30. 8. *Gen.* 18. 5, 8. 28. 20, 21. 43. 31. 2 *Sam.* 9. 7. 1 *Tim.* 6. 8.
3. I have learned in whatsoever state I am therewith to be content, *Phil.* 4. 11. See *Chap.* 33. 6.
4. In the sweat of thy face shalt thou eat Bread, till thou return unto the ground, *Gen.* 3. 19. *Ex.* 20. 9. See *Chap.* 31. 14. and *Chap.* 33. 7.
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6. Be careful for nothing: But in every thing by Prayer and Supplication with Thanksgiving, let your requests be made known unto God, *Phil.* 4. 6. 1 *Tim.* 4. 4, 5. *Col.* 4. 2. *Eccles.* 5. 19.
7. Casting all your care upon him, for he careth for you, 1 *Pet.* 5. 7. *Psf.* 37. 5.
8. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God, *Matt.*

*Matt. 4. 4. Deut. 8. 3. Ps. 145. 16. Prov. 10. 22.
Eccles. 9. 11. Mic. 6. 14, 15.*

C H A P. XLI.

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1. You being dead in your sins, hath he quick'ned together with him, having forgiven you all Trespases, *Col. 2. 13. Matt. 6. 12. compared with Lu. 11. 4. Matt. 18. 24, 28.*
2. When he had begun to reckon, one was brought unto him which ought him ten thousand Talents, *Matt. 18. 24, - 27.*

3. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him, *Lu. 17.3,4. Matt. 18. 15,21.*
4. The same servant went out and found one of his Fellow-servants, which ought him an hundred pence: And he laid hands on him, and took him by the throat, saying, pay me that thou owest, *Matt. 18.28,—31.*
5. Then his Lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldst not thou also have had Compassion on thy Fellow-servant, even as I had pity on thee, *Matt. 18.32, 33. Lu. 6. 36.*
6. If we say that we have no sin, we deceive our selves, and the truth is not in us, *1 Jo. 1.8,10. 1 K. 8. 46. Job 9.2. 4.4. Prov. 20.9. Eccles. 7. 20. Ja. 3.2. Ps. 51. 3.*
7. I will arise, and go to my Father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son: Make me as one of thy hired servants, *Lu. 15.18,19. 1 Jo. 1.9. Ps.32.5. Prov.28.13.*
8. Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender Mercies, blot out my Transgressions, *Ps.51. 1,2,9,10. Lu. 18.13. Acts 8.22. Heb. 4.16.*
9. When ye stand praying, forgive, if ye have ought against any; that your Father also, which is in Heaven, may forgive you your Trespases, *Mar. 11.25. 1 Tim. 2.8. Matt. 5. 23,24.*
10. If ye forgive Men their Trespases, your Heavenly Father will also forgive you, *Matt. 6.14. 5.7. Lu. 6. 37.*
11. But if ye forgive not Men their Trespases, neither will your Father forgive your Trespases, *Matt. 6. 15. Mar. 11.26. Matt. 18.35.*

C H A P. XLII.

Petition the Sixth.

Q. *W*hat do you pray for in the Sixth Petition,
And lead us not into Temptation, but de-
liber us from Evil ?

A. This I think cannot be more fully and clearly expressed, than in the very Words of the *Church-Catechism*, which teaches me, that in this *Petition* I pray unto God, that it will please him to save and defend us in all Dangers Ghostly and Bodily ¹; and that he will keep us from all Sin and Wickedness ², and from our Ghostly Enemy ³, and from everlasting Death ⁴.

Q. *What do we learn from hence ?*

A. That although God does not tempt us to Evil ⁵, yet he is sometimes pleased to prove the Faith and Constancy of his Servants by very severe Tryals ⁶, and we are however in daily Danger from our own corrupt Nature ⁷, as well as from the World ⁸, and the Devil ⁹, of falling into such Temptations, as, without his assistance, will be too hard for us ¹⁰: And that therefore we ought earnestly to beg *our Father which is in Heaven*, either not to suffer us to fall into any strong Temptation ¹¹, or, if he sees fit to permit this, to give us strength sufficient for the Combat ¹², and mercifully to free us from all Evils ¹³.

1. The Lord shall preserve thee from all Evil; he shall preserve thy Soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even for evermore, *Pf.* 121. 7,8. *Pf.* 91.

2. *Thef.* 3.3.

2. Thou art of purer Eyes than to behold Evil, and canst not look on Iniquity, *Hab.* 1.13. *Gal.* 1.4. *Heb.* 3.12. *Pf.* 5.4.

3. Ye have overcome the wicked one, 1 *Jo.* 2. 13, 14. *Matt.* 4. 3.

I 2

4. Thou

4. The wages of sin is death, *Ro. 6.23. 6.21. 2.8,9. 5.17. 7.5. Ja. 1.15. Gen. 2.17. Ezek. 18. 4.*
5. Let no Man say, when he is tempted, I am tempted of God: For God cannot be tempted with Evil, neither tempteth he any Man, *Ja. 1.13. Gen. 45.5. 2 Sam. 24.1. with 1 Chron. 21.1. Acts 2. 23. Job 1.12. 2.6.*
6. And it came to pass after these things, that God did tempt *Abraham*, *Gen. 22.1. Heb. 11.17. 2 Chron. 32.31. Job 2.3. Ja. 1.2,12. 1 Pet. 1.6,7.*
7. Every Man is tempted, when he is drawn away of his own lust, and enticed: Then when lust hath conceived, it bringeth forth sin: And sin, when it is finished, bringeth forth death, *Ja. 1. 14,15. Jer. 17.9. Heb. 3.13.*
8. The care of this World, and the deceitfulness of Riches choak the Word, and he becometh unfruitful, *Matt. 13.22. 4.8. See Chap. 4.2.*
9. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the Devil, *Matt. 4. 1. Lu. 4.1,—13. See Chap. 3.7.*
10. I gave them up unto their own hearts lust: and they walked in their own Counsels, *Pf. 81. 12. Ex. 7.13. 1 Sam. 16.14. Acts 7.42. 14.16. Ro. 1. 26,28. Matt. 13.14,15.*
11. Watch and pray, that ye enter not into temptation, *Matt. 26.41. Pf. 19.13. 119.133. 2 Cor. 1.10,11.*
12. There hath no temptation taken you, but such as is common to Man; but God is faithful, who will not suffer you to be tempted above that you are able; but will with the temptation also make a way to escape, that ye may be able to bear it, *1 Cor. 10.13. 2 Cor. 12. 7,8,9. Heb. 2.18. 2 Pet. 2.9. Rev. 3. 10.*
13. I pray not that thou shouldest take them out of the World, but that thou shouldest keep them from the Evil, *Jo. 17.15. 1 Jo. 5.18. 2 Thes. 3.3. Gal. 1. 4. Ro. 16.20.*

C H A P. XLIII.

*The sum of what we desire in the Lord's Prayer,
with the Doxology.*

Q. **T**O whom do you address your self in the Lord's Prayer?

A. To my Lord God our Heavenly Father, who is the giver of all Goodness.

Q. For whom do you pray?

A. For my self and all People.

Q. For what do you pray?

A. For such things as belong to God's Glory, and our Necessities.

Q. What do you pray for with respect to God's Glory?

A. That he will send his Grace unto us, that we may worship him, serve him, and obey him, as we ought to do.

Q. What do you pray unto God for, with respect to our Necessities.

A. That he will send us all things that be needful both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our Sins; and that it will please him to save and defend us in all dangers Ghostly and Bodily; and that he will keep us from all Sin and Wickedness, and from our Ghostly Enemy, and from everlasting Death.

Q. What grounds have you to expect that God should grant all this which you pray unto him for?

A. This I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ. And therefore I say Amen; that is, So be it.

Q. Put all this together, and tell me, What desirest thou of God in this Prayer?

A. I desire my Lord God our Heavenly Father who is the giver of all Goodness, to send his Grace unto me and to all People, that we may worship him, serve him and obey him, as we ought to do.

And I pray unto God that he will send us all things that be needful both for our Souls and Bodies; and that he will be merciful unto us and forgive us our Sins; and that it will please him to save and defend us in all Dangers Ghostly and Bodily, and that he will keep us from all Sin and wickedness, and from our Ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Q. Notwithstanding the shortness of this Explanation, I must needs own that it a very clear and comprehensive Paraphrase upon the Lord's Prayer: And all that can be wanting upon this Head is some account of the Doxology added by St. Matthew: I pray therefore what do you understand by that?

A. By those words, For thine is the Kingdom, and the Power, And the Glory, for ever and ever, I mean that God hath a Sovereign Authority over all things ¹; and an Almighty Ability to supply all our Wants ²; and that all Honour, Adoration and Praise is to be ascribed to him from Generation to Generation ³; as well for the good we receive from him ⁴, as for those and his other infinite Perfections, which are Unchangeable and Eternal ⁵.

Q. What is the signification of this concluding Expression, Amen?

A. It signifies, So it is, or So be it; and when it is added after the Creed, or any affirmative Propositions, such as the Curses in the Commination Office, it denotes our Belief of, and our Assent to the truth of what is so affirmed ⁶: But when it is subjoined to a Prayer, it signifies moreover our wishing and desiring that God would ⁷, and our Trust and Dependence that he will grant what we pray to him for, through Jesus Christ our Lord ⁸.

Q. What may we learn from hence?

A. That Praise and Thanksgiving are our necessary Duty, and essential Parts of Devotion ⁹; and that
we

we ought to enforce and sum up all our *Prayers*, with a Heartly, Devout, and Comprehensive *Amen* ¹⁰.

1. All the ends of the World shall remember and turn unto the Lord: and all the kindreds of the Nation shall worship before thee. For the Kingdom is the Lord's; and he is the Governour among the Nations, *Pf.* 22. 27, 28. 47. 2, 7. 95. 3. 103. 19. 89. 11.
2. O Lord God of our Father, art not thou God in Heaven? and rulest not thou over all the Kingdoms of the Heathen? and in thine hand is there not Power and Might, so that none is able to withstand thee? *2 Chron.* 20. 6. *Pf.* 21. 13. 135. 6. *Is.* 26. 4. *Pf.* 89. 8, 9.
3. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be Glory in the Church by Christ Jesus throughout all ages, World without end. *Amen*, *Eph.* 3. 20, 21. *Pf.* 24. 10. *Rev.* 7. 12. *Phil.* 4. 20.
4. It is a good thing to give Thanks unto the Lord, and to sing Praises unto thy Name, O most High: To shew forth thy loving kindness in the Morning, and thy faithfulness every Night, *Pf.* 92. 1, 2. 111. 1. *Col.* 4. 2. *Rev.* 1. 5.
5. Now unto the King Eternal, Immortal, Invisible, the only wise God, be honour and glory, for ever and ever. *Amen*, *1 Tim.* 1. 17. 6. 16. *Pf.* 145. 13.
6. Curfed be he that setteth light by his Father or his Mother; and all the People shall say, *Amen*, *Deut.* 27. 16. *1 K.* 3. 36. *1 Cor.* 14. 16.
7. The Prophet *Jeremiah* said, *Amen*: The Lord do so, the Lord perform thy Words which thou hast prophesied, *Fer.* 28. 6. *1 Chron.* 16. 36. *Pf.* 27. 19.
8. For all the Promises of God in him are Yea, and in him *Amen*, unto the Glory of God by us, *2 Cor.* 1. 20. *Rev.* 3. 14.
9. Know ye that the Lord he is God, it is he that bath

hath made us, and not we our selves; we are his People, and the Sheep of his pasture. Enter into his gates with Thanksgiving, and into his courts with Praise; be thankful unto him, and bless his Name, *Psf.* 100.3,4. 96.1,—8. 95.1,2,3. 50.23. 1 *Chron.* 29.10,—13 *Neb.* 9.5. *Phil.* 4.6. *Col.* 3.16,17. 10. And *Ezra* blessed the Lord, the great God; and all the People answered, *Amen, Amen*, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground, *Neb.* 8.6. *Psf.* 41.13. 106.48.

C H A P. XLIV.

Of the Institution and Necessity of the Two Sacraments.

Q. **H**AVING considered the Duty of Prayer, we are now according to the Method of the Church-Catechism, to enquire into the Nature of the other Means of Grace; viz. The Sacraments of the Christian Church: And the first Question relating thereto is, How many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to Salvation; that is to say, Baptism, and the Supper of the Lord.

Q. Are there then no more than Two Sacraments?

A. No more ordained by Christ in his Church, as generally necessary to Salvation.

Q. These Two you say are Baptism, and the Lord's Supper: Upon what account, and to what end were they ordained?

A. Baptism was instituted by Christ to be the Rite of Admission into the Christian Church¹, and is answerable to Circumcision among the Jews²: The Lord's Supper was ordained for the Exercise and Confirmation of our Faith in Christ³, and appointed

by him instead of the *Jewish* Paslover 4.

Q. How and in what respects are these necessary to Salvation?

A. As all *Jews* were obliged under the severest Penalty to be *Circumcised* 5, and keep the *Paslover* 6, so both *Baptism* and the *Lord's Supper* are necessary to the *Salvation* of all that have Capacity and Opportunity of receiving them, as being both instituted by Christ to that end; *Baptism*, as the Instrument of our Regeneration, or new Birth 7; the *Lord's Supper*, as that Spiritual Food, by which we are nourished up to Everlasting Life 8.

1. Go ye therefore, and make Disciples of all Nations, Baptizing them, *Matt.* 28. 19. *Acts* 2. 41. 8. 12. 10. 48. *1 Cor.* 12. 13.
2. In whom also ye are Circumcised with the Circumcision made without hands, in putting off the Body of the sins of the flesh, by the Circumcision of Christ: Buried with him in Baptism, wherein also you are risen with him, through the Faith of the operation of God, who hath raised him from the Dead, *Col.* 2. 11, 12. *Gen.* 17. 9, — 12, 23, 27.
3. I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took Bread: And when he had given Thanks, he brake it, and said, Take, eat, this is my Body, which is broken for you: this do in remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This Cup is the New Testament in my Blood: This do ye, as oft as ye drink it, in remembrance of me, *1 Cor.* 11. 23, 24, 25. *Lu.* 22. 19, 20.
4. Christ our Paslover is Sacrificed for us; therefore let us keep the Feast: Not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened Bread of sincerity and truth, *1 Cor.* 5. 7, 8. *Ex.* 12. 3, 21, 22, 23, 27. *Jo.* 1. 29. *1 Pet.* 1. 18, 19. 5. The

5. The uncircumcised Man-child, whose flesh of his fore-skin is not circumcised, that Soul shall be cut off from his People ; he hath broken my Covenant, *Gen. 17. 14. Ex. 4. 24, 25, 26.*
6. The Man that is clean, and is not in a journey, and forbearcth to keep the Passover, even the same Soul shall be cut off from his People, because he brought not the offering of the Lord in his appointed season : That Man shall bear his sin, *Num. 9. 13. 9. 2, 3, &c. Ex. 12.*
7. Jesus answered, Verily, verily, I say unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God, *Jo. 3. 5.*
8. Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his Blood, ye have no life in you, *Jo. 6. 53.*

C H A P. XLV.

Of the Nature and Parts of a Sacrament.

Q. *That we may the better understand the Nature and Design of these Two Sacraments, and what the true difference is between a Sacrament and other Religious Rites, I would know what thou meanest by this word Sacrament ?*

A. *I mean an outward and visible sign of an inward and Spiritual Grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a Pledge to assure us thereof.*

Q. *What do you infer from hence ?*

A. *That no other Religious Rite can properly be called a Sacrament, but only Baptism and the Lord's Supper ; because in them alone are all the Properties by which Sacraments are to be known.*

Q. *I pray then, if you can, give a more plain and distinct account of these Properties ?*

A. *First, there must be something discernable and apparent*

apparent to our senses ; which, *Secondly*, must represent some Spiritual Grace and Favour vouchsafed us by God. *Thirdly*, this *outward sign* must be of Christ's own Institution ; and, *fourthly*, appointed as the *Means* of conveying to us that *inward Grace*, and as a *Seal* and *Token* of *assurance*, that he will bestow the one upon those, who do truly receive the other.

Q. I think truly this Matter cannot be more intelligibly exprest : And now you may easily know what Religious Rites are Sacraments, and which are not, if you examine them by those distinguishing Marks ; where they all concur, that certainly is, where any of them is wanting, that certainly is not a Sacrament. This then being observed, I pass on to the next Question, which, with the Answer to it, is formed out of the foregoing description of a Sacrament in general, and is only Introductory to the Explanation of the Two Sacraments in particular : The Question is, How many Parts are there in a Sacrament ?

A. Two : the outward visible sign, and the inward Spiritual Grace.

Q. The Church-Catechism will lead us to a distinct consideration of these Two Parts, in both Baptism and the Lord's Supper : But I pray in the mean time, how can outward sensible things, be the Means of conveying, and the Pledge of assuring Divine Grace and Favour ?

A. Altho' these Sacramental signs be ordained by God, in gracious condescension to our Infirmities ¹, thereby to inform our Understandings ², to refresh our Memories ³, and to excite our Affections ⁴; yet they do not operate, or work in us, by any Power in themselves, but by the blessing of Christ upon his own Institution and Appointment ⁵ : And therefore there are not to doubt, but that in the due Use of the outward Means, he will, by the Power of his Spirit, do in a manner unknown to us ⁶, Convey ⁷ ⁸, and confirm ⁹ ¹⁰ to the worthy Receivers thereof, the Divine Grace signified thereby, according to his own most true Promise.

I. Now

1. Now we see through a glass darkly, but then face to face, *1 Cor. 13.12. 3.1,2. Ro. 6.19.*
2. We are buried with him by Baptism into Death, *Ro. 6.4. Gal. 3.1.*
3. It is the Sacrifice of the Lord's Passover, *Ex. 12.27. Lu. 22.19. Heb. 10.3.*
4. They shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son, *Zech. 12.10. Jo. 1.29. Rev. 1.7.*
5. Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase, *1 Cor. 3.7.*
6. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit, *Jo. 3.8.*
7. According to his mercy he saved us, by the washing of Regeneration and renewing of the Holy Ghost, *Tit. 3.5. Mar. 16.16.*
8. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me, *Jo. 6.57.*
9. Arise and be Baptized, and wash away thy sins calling on the Name of the Lord, *Acts 22.16. Ro. 4.11.*
10. This is my Blood of the New Testament, which is shed for many, for the remission of sins, *Matt. 26.28.*

C H A P. XLVI.

Of the Outward and Visible Sign in Baptism.

Q. YOU have told me that there are Two Essential Parts in a Sacrament, the outward and visible Sign, and the inward and Spiritual Grace. What is the outward visible sign, or form in Baptism?

A. Water wherein the Person is Baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. W

Q. Why is so common a thing as Water made use of, for the Admission of Persons into the Church of Christ?

*A. This, and the other Sacrament, being both Matters of positive Institution, I am not concerned to know any thing more in relation thereto, than what God hath pleased to reveal: But forasmuch as Cleansing is the natural Property of Water, we may conclude our Lord thought it a fit Sign to denote the impurity of our Nature, and our being washed from sin therein ¹, by virtue of the Blood of Christ ². And it was a great Argument of his kindness to take away that painful Rite of Circumcision *, and instead thereof, to ordain the most common, and the most easie Sign that could be invented †.*

* Acts 15. 10.

† Matt. 11.

30.

Q. But is Water-Baptism so necessary, that we may not ordinarily expect Salvation without it?

A. Forasmuch as Baptism with Water was Instituted and Commanded by our Blessed Saviour ³, and was therefore made use of by the Apostles themselves ⁴, as the way of bringing into the Church such as should be saved ⁵, I do conclude from thence, that he who wilfully neglects being so Baptized, lives in a damnable State; and though he may pretend to believe in Christ, yet he cannot be truly called a Christian.

Q. How is Water to be used and applied in the Administration of Baptism?

*A. The Person to be Baptized, is to be washed *, either by being Dipped, or Plunged under Water ⁶, or else by having Water Poured or Sprinkled upon him ⁷, according as the strength of the Person, and the Nature of the Climate, in the judgment of Charity, will allow ⁸.*

* Mar. 7. 4.

Lu 11. 38.

Q. And is bare washing with Water, either of these ways, proper Christian Baptism?

A. No: a Person having Commission and Authority so to do, must apply Water to the Party Baptized,

1. Now we see through a glass darkly, but then face to face, *1 Cor. 13. 12. 3. 1, 2. Ro. 6. 19.*
2. We are buried with him by Baptism into Death, *Ro. 6. 4. Gal. 3. 1.*
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C H A P. XLVI.

Of the Outward and Visible Sign in Baptism.

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Lu 11. 38.

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A. No: a Person having Commission and Authority so to do, must apply Water to the Party Baptized,

Baptized, In the Name of the Father, and of the Son, and of the Holy Ghost ?.

Q. What does our being Baptized in this Name signifie?

A. That we are *Baptized* by the Authority, and into the Faith of the Blessed *Trinity* *, and do thereby dedicate, and give up our selves to the Worship and Service of *Father, Son, and Holy Ghost*.

* Acts 4. 7,
10.

Rev. 2. 13.

Acts 9. 14.

1. Christ loved the Church, and gave himself for it : That he might Sanctifie and Cleanse it with the washing of Water by the word, *Eph. 5. 25, 26. Acts 22. 16. Tit. 3. 5.*
2. The Blood of Jesus Christ his Son cleanseth us from all sin, *1 Jo. 1. 7. Heb. 9. 14.*
3. He that believeth and is baptized shall be saved, *Mar. 16. 16. Matt. 28. 19. Jo. 3. 5. Eph. 4. 5.*
4. Then answered *Peter*, can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the Name of the Lord, *Acts 10. 46, 47, 48. 8. 13, — 36. 9. 18. 16. 15, — 33. 18. 8. 19. 5. 1 Cor. 1. 13, — 16.*
5. The Lord added to the Church daily such as should be saved, *Acts 2. 47. Compare this with v. 41.*
6. They went down both into the Water, both *Philip* and the *Eunuch*; and he baptized him, *Acts 8. 38. Matt. 3. 16. Jo. 3. 23.*
7. Then will I sprinkle clean Water upon you, and ye shall be clean, *Ezek. 36. 25. Is. 44. 3. 52. 15. Heb. 9. 13. 19. 10. 22. 12. 24. 1 Pet. 1. 2.*
8. I will have Mercy, and not Sacrifice, *Matt. 9. 13. Jo. 13. 10.*
9. Jesus came, and spake unto them, saying, all Power is given unto me in Heaven and in Earth: Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost : Teaching them

to observe all things whatsoever I have commanded you : And lo, I am with you alway, even unto the end of the World, *Matt.* 28. 18, 19, 20.
I Cor. 4. 1.

C H A P. XLVII.

Of the Inward and Spiritual Grace in Baptism.

Q. *IS Baptism sufficient to the Salvation of all that receive it in the manner described in the former Chapter ?*

A. Not without the **Inward and Spiritual Grace** signified thereby ¹.

Q. *What is the inward and Spiritual Grace ?*

A. A death unto sin, and a new birth unto righteousness : for being by nature born in sin, and the Children of wrath, we are hereby made the Children of Grace.

Q. *What mean you by this ?*

A. My meaning is, that whereas in our *Natural State*, we are corrupted and defiled with Sin ², and so liable to the anger and displeasure of God ³; by *Baptism* we are taken into a Covenant of Grace and Favour with him ⁴; and thereby not only cleansed from the guilt and power of Sin ⁵, but have a principle of new Life infused into our Souls ⁶, whereby we are endued with strength and ability to live according to God's Laws ⁷.

Q. *What do you learn from hence ?*

A. That *Baptism* doth represent unto us our Profession, which is to follow the example of our Saviour Christ, and to be made like unto him ⁸; that as he Died and Rose again for us, so should we, who are Baptized, Die from Sin, and Rise again unto Righteousness ⁹; continually mortifying all our evil and corrupt Affections ¹⁰, and daily proceeding in all virtue and godliness of living ¹¹.

1. The like figure whereunto, even Baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the Resurrection of Jesus Christ, *1 Pet. 3.21. 1 Jo. 1.6.*
2. Behold, I was shapen in iniquity, and in sin did my Mother conceive me, *Pf. 51.5.*
3. And were by nature the Children of Wrath, even as others, *Eph. 2.3. Ro. 5.12.*
4. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quick'ned us together with Christ, (by Grace ye are saved,) *Eph. 2.4,5,8.*
5. Whosoever is born of God, doth not commit sin ; for his seed remaineth in him : and he cannot sin, because he is born of God, *1 Jo. 3.9. 3.6. 5.18. Ro. 6.2,12,14. 1 Cor. 6.11.*
6. Therefore if any Man be in Christ, he is a new Creature : Old things are past away, behold, all things are become new, *2 Cor. 5.17. Jo. 3.5. Acts 2.38. Tit. 3.5,6.*
7. Then will I sprinkle clean Water upon you, and ye shall be clean : From all your filthiness, and from all your idols will I cleanse you. A new Heart also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your flesh. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them, *Ezek. 36. 25,26,27. 11.19. Jo. 7. 38.*
8. He that saith he abideth in him, ought himself also to walk, even as he walked, *1 Jo. 2.6. Col. 2.6.*
9. Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by Baptism into death : That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of Life, *Ro. 6. 3, 4. Col. 2.11,12,13.*

to Know-

10. Knowing this, that our old Man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead, is freed from sin, *Ro. 6.6,7. Gal. 5.24.*
11. Put off concerning the former conversation the old Man, which is corrupt according to the deceitful lusts: And be renewed in the Spirit of your Mind; and put on the new Man, which after God is created in righteousness and true holiness, *Eph. 4.22,23,24. Ro. 6. 18,19,22.*

C H A P. XLVIII.

Of the Qualifications required in Persons to be Baptized, and of Infant-Baptism.

Q What is required of Persons to be baptized?
A. Repentance¹, whereby they forsake Sin²; and Faith³, whereby they stedfastly believe the Promises of God⁴, made to them in that Sacrament.

Q. This is as direct and plain an Answer as can be given: But to be sure you have something to observe upon this, as well as other Parts of the Catechism?

A. Nothing, save only, that this is both the ground and reason of the Baptismal Vow, and the very Vow it self, which was explained in the third, fourth, and fifth Chapters.

Q. I need not therefore ask any more Questions about it; and to shorten your trouble as much as may be, I will suggest to you farther, that if with those Chapters you mentioned, you also consider what you have said of the Obligation of the Baptismal Vow in the sixth Chapter, you will find a sufficient Explanation of the Answer you are taught to give to the next Question I am to put to you; and that is, since Repentance and Faith are required in Persons to be baptized, why then are Infants baptized, when by reason of

their tender Age they cannot perform them?

A. Because they Promise them both by their sureties: which Promise, when they come to Age, themselves are bound to perform.

Q. I observe from comparing your Answers together, that there is this difference between the Case of Children and that of Grown Persons; that the one sort must, when they are Baptized, make an actual Profession of Faith and Repentance, and the other are, and can only be put, under an obligation to perform them, when they come to Years of discretion: But, I pray, is it lawful and proper to Baptize Infants upon such an Engagement?

A. Yes: The Scripture plainly declares *Infants* capable of entering into Covenant with God ⁵, and that they may make a virtual ⁶ and binding ⁷ Promise of that which they are not then able to perform; and therefore, as they were *Circumcised* under the *Law*, so they ought to be *Baptized* under the *Gospel*. It farther says, that the Covenant of Grace belongs to Children ⁸, as well as their Parents, and that they are in a capacity of Salvation ⁹; and therefore they must be concluded to have a Right to the Seal of the Covenant, and the Means of Salvation. Lastly, Children are plainly included in Christ's Commission to his Disciples to Baptize all Nations ¹⁰, and *Infant-Baptism* hath been the constant practice of the *Church* of Christ, from the Age wherein the Apostles lived ¹¹, to this day.

1. Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, *Acts* 2.38. 3.19.
2. Whosoever is born of God, sinneth not, 1 *Jo.* 5. 18. 3.6,9. 2 *Tim.* 2.19.
3. The *Eunuch* said, see, here is Water; what doth hinder me to be Baptized? And *Philip* said, if thou believest with all thine heart, thou mayest, *Acts* 8.36,37. 8.12. 2.41. 18.8. *Ro.* 4.11.

4. He staggered not at the Promise of God through unbelief ; but was strong in faith, giving glory to God : And being fully perswaded, that what he had promised, he was able also to perform, *Ro. 4. 20, 21. 4. 11, 13. Heb. 10. 22.*
5. This is my Covenant, which ye shall keep between me and you, and thy seed after thee ; — He that is eight days old shall be circumcised among you, *Gen. 17. 10, 12.*
6. Ye stand this day all of you before the Lord your God ; your Captains of your Tribes, your Elders, your Officers, with all the Men of *Israel*, your *little ones*, your Wives, and the stranger that is within thy Camp : That thou shouldest enter into Covenant with the Lord thy God, and into his Oath, which the Lord thy God maketh with thee this day, *Deut. 29. 10, 11, 12. 5. 2, 3.*
7. I testify — to every Man that is circumcised, that he is a debtor to do the whole Law, *Gal. 5. 3.*
8. The promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call, *Acts 2. 39. Ro. 9. 8. 11. 16. Gal. 3. 16.*
9. Suffer the little Children to come unto me, and forbid them not : for of such is the Kingdom of God, *Mar. 10. 14. Matt. 18. 3.*
10. Teach all Nations, Baptizing them, *Matt. 28. 19.*
11. The unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband : Else were your Children unclean, but now are they Holy, *i.e. Saints or Christians, 1 Cor. 7. 14. Acts 16. 15, 33. 1 Cor. 1. 16.*

C H A P. XLIX.

Of the End of the Institution of the Lord's Supper.

WHY is the Second Sacrament of the New Testament, called the Lord's Supper ?

A. Be-

A. Because it was Instituted by our Lord and Saviour Jesus Christ, at the time of the Paschal Supper¹, and was ever after to be used instead thereof*.

*Chap. 44. 4.

Q. Forasmuch then as this Sacrament was not Instituted after a common Meal, but after the Eating of the Jewilli Passover, can there any obligation lie upon us to receive the Sacrament after Supper, or about Supper-time in the Evening?

A. No more than to receive it only once a Year, in an upper Chamber, in an Eating Posture, or any other circumstance of the like Nature, wherewith it was at first Administred.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Q. What do you mean by the continual remembrance of Christ's Death?

A. I mean that Christ did Institute, and in his Holy Gospel Command us to continue a perpetual memory of that his precious Death, until his coming again².

Q. What do you mean by calling the Death of Christ a Sacrifice?

A. That our Heavenly Father, of his tender mercy, gave his only Son Jesus Christ to suffer Death upon the Cross for our Redemption, and that he made there (by his own Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole World³.

Q. What are the Benefits we receive thereby?

A. Thereby alone we obtain remission of our sins and are made partakers of the Kingdom of Heaven.

Q. What do you learn from all this?

A. That as the Son of God did vouchsafe to yield up his Soul by Death upon the Cross for our Redemption

demption; so it is the duty of all Christians to receive the Communion, in remembrance of the Sacrifice of his Death, as he himself hath commanded; and to receive it so frequently, that we may always have a fresh and lively *remembrance* thereof in our Minds 3.

1. He took Bread, and gave thanks, and brake it, and gave unto them, saying, This is my Body which is given for you : This do in remembrance of me. Likewise also the Cup after Supper, saying, This Cup is the New Testament in my Blood, which is shed for you, *Lu. 22. 19, 20. 1 Cor. 11. 20, 23.*
2. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till he come, *1 Cor. 11. 26.*
3. Now once in the end of the World, hath he appeared to put away sin by the Sacrifice of himself, *Heb. 9. 26. See Chap. 14. 10.*
4. Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto Salvation, *Heb. 9. 28. See Chap. 9. 4.*
5. This do ye, as oft as ye drink it, in remembrance of me, *1 Cor. 11. 25, 26.*

C H A P. L.

Of the Two Parts of the Lord's Supper, and the Benefits we receive thereby.

Q. **L**ET us now go on to consider the Two Parts of this Sacrament: and first, what is the outward Part, or sign of the Lord's Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. What is especially observable from hence?

A. That

A. That, in obedience to the command of Christ, this *Sacrament* is to be Administred in both kinds ¹.

Q. This is a very just observation; and I hope you are not only satisfied in our Saviour's Will and Pleasure in the appointment of Bread and Wine, but do believe them to be very proper Signs or Representations of the Inward Part, or thing signified; and therefore I will next ask you what that is?

A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

Q. These words seem to have something of difficulty in them: I pray how do you understand them?

A. According to the Church's own Interpretation: the meaning thereof is, that God did not only give his Son Jesus Christ to die for us, but also to be our Spiritual Food and Sustenance in this Holy Sacrament ²: and that if with a true penitent Heart and lively Faith we receive that Holy Sacrament, then we Spiritually eat the flesh of Christ, and drink his Blood ³.

Q. I remember these expressions in the Communion Service: but what do you infer therefrom?

A. That the Body of Christ is given, taken, and eaten in the Supper, only after an Heavenly and Spiritual manner: and the Means, whereby the Body of Christ is received and eaten in the Supper, is Faith.

Q. I conclude then, that the Church of England knows no Bodily Presence in the Sacrament, nor any change of the Bread and Wine into the Natural Body and Blood of Christ; and all that we are required, or have reason to believe concerning this Matter, is, that the Bread and Wine after Consecration, are, by the Divine Power and Efficacy, made the Body and Blood of Christ to all Spiritual intents and purposes; and that he, who, with the outward acts of taking and receiving, feeds on him in his Heart by Faith, doth verily and indeed partake of all those Graces and Blessings

sings

sings, which Christ merited for Mankind by his Death, and which this Sacrament was designed to convey to the true Believer. That then which I am next to ask you, is, What are the Benefits whereof we are partakers thereby?

A. The Strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Q. How do you make this out?

A. It must needs be as great a Support and Comfort to the Souls of poor penitent offenders, as Bread and Wine can be to their Bodies *, to be fed with the Spiritual Food of the most precious Body and Blood of Christ, and to have new and repeated assurances thereby of God's Favour and Goodness towards them, and that they are very Members incorporate in the Mystical Body of his Son, which is the blessed Company of all Faithful People; and are also Heirs through hope of his Everlasting Kingdom, by the Merits of the most precious Death and Passion of his dear Son †.

* Pf. 104. 15.
Judg. 9. 13.

Q. These are such great Spiritual Advantages, that methinks every Christian, who is capable of discerning the Lord's Body, should think himself indispensably obliged, as well by his own Interest, as by Christ's Command, to a frequent Participation of this Holy Supper. But in hopes however that you will perform your own Duty in this particular, let me ask you what you are to do when you come to the Sacrament?

A. That which I gather from the whole is, that, when I come to the Lord's Table, I am to eat the Bread in remembrance of Christ's Body which was broken for me, and to drink the Wine in remembrance of Christ's Blood which was shed for me; firmly believing, that Christ by his Death made an atonement for the sins of all Mankind, and for mine in particular among the rest. And the Elements which are Consecrated to this Use, I am not to consider, or receive, as common Bread and Wine, but

to

to believe them to be in a Spiritual sense the *Body* and *Blood* of Christ, and that they will, if worthily received, convey to me the *Benefits* of his Meritorious Death.

1. As they did eat, Jesus took Bread, and blessed it, and brake it, and gave to them, and said, Take, eat, this is my Body. And he took the Cup, and when he had given Thanks, he gave it to them : And they all drank of it, *Mar. 14. 22, 23.*
2. Jesus took Bread — and said, Take, eat, this is my Body. And he took the Cup, saying, Drink ye all of it. For this is my Blood of the New Testament, which is shed for many for the remission of sins, *Matt. 26. 26, 27, 28.*
3. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? *1 Cor. 10. 16.*
4. Jesus said unto them, I am the Bread of Life : he that cometh to me, shall never hunger ; and he that believeth on me, shall never thirst, *Jo. 6. 35, 47, 63.*

C H A P. LI.

Of the obligation both to partake of this Sacrament, and to fit our selves for it.

Q. *Forasmuch as those great Benefits, whereof we are made Partakers by the Sacrament of the Lord's Supper, do only belong to the Worthy Receivers you must now tell me, What is required of them who come to the Lord's Supper ?*

A. *To examine themselves whether they repent them truly of their former sins stedfastly purposing to lead a new life ; have a lively faith in God's mercy through Christ, with a thankful remembrance of his Death ; and be in charity with all men.*

Q. Wh

Q. Why are all Persons to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup?

A. Because this *Sacrament* is a divine and comfortable thing to them who receive it worthily ¹, and dangerous to them that will presume to receive it unworthily ².

Q. If then the danger of unworthy receiving be great, had you not better stay away than run such a Hazard?

A. No, by no means ³: For certainly there must be more danger in the neglect of a plain positive Duty, than in the unworthy Performance ⁴; and I can never answer it to God and my own Soul, to disobey the last and dying command of my dearest Saviour ⁵, and deprive my self of so many great Spiritual Advantages ⁶, upon the pretence of that danger, which it is in my own Power to avoid ⁷.

Q. I am mightily pleased to hear you argue after this just and reasonable manner; and I hope you will never be frightened by false Principles and mistaken Notions from that Sacred Duty, which our Blessed Redeemer mercifully enjoyed for the Support and Comfort of our precious and immortal Souls. And now as to those Christian Graces which, you say, are required of them who come to the Lord's Supper, I would ask you for what reasons they are more especially necessary, in order to the worthy participation thereof?

A. The necessity of these appears from the very Nature of the Ordinance. For without *Repentance* ⁸ we are not capable of that Pardon which is here offered us ⁹; nor can any but *Believers* discern the Lord's Body ¹⁰, or expect Mercy from God through Jesus Christ ¹¹. It is a Sacrifice of Praise for our Redemption by the Death of Christ, and therefore we must feed on him as by *Faith*, so with *Thanksgiving* ¹²: And forasmuch as it is a Feast of Love, and signifies the Conjunction of Christians in one Spiritual Body ¹³, it is necessary that those who receive

it, should be in *Charity with all Men* 14.

Q. I see it is very reasonable that every Communicant should be actually adorned with these Virtues, and this I find is the Marriage-garment required by God in Scripture, that we may come Holy and Clean to this Heavenly Feast. But suppose a Man is not thus qualified and prepared, is there then any great harm in keeping from the Lord's Table?

A. Though this Ordinance in it's own Nature, and as 'tis the most solemn Service of our Religion, requires a more solemn Exercise of these Graces, yet they are no other than what all Christians are always obliged to, and which ought to be the constant Employment of their whole Lives: And therefore he who forbears the *Sacrament* upon pretence of wanting them, does only plead one great Fault in excuse of another: Which being a very foolish and wicked Plea, I shall never think my self safe, but in resolving to do my whole Duty, as well as I can.

1. Whofo eateth my Flesh, and drinketh my Blood hath Eternal Life, and I will raise him up at the last day. For my Flesh is meat indeed, and my Blood is drink indeed. He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him, *Jo. 6. 54, 55, 56.*
2. Whosoever shall eat this Bread, and drink the Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup, *1 Cor. 11. 27,—30. 10. 21. Mat. 22. 11, 12, 13. 2 Chron. 30. 18.*
3. Speak unto the Children of *Israel*, saying, If any Man of you, or of your posterity shall be uncleansed by reason of a dead body, or be in a journey afar off, yet he shall keep the Passover unto the Lord. The fourteenth day of the second month at Even they shall keep it, *Num. 9. 10, 11. 2 Chron. 30. 2,—4.*

4. He sent forth his servants to call them that were bidden

bidden to the Wedding, and they would not come.

— But when the King heard thereof, he was wroth:— and saith to his servants, the Wedding is ready, but they which were bidden were not worthy, *Matt. 22. 3, 7, 8. Consult the Context from v. 2.*

5. The Lord Jesus, the same Night in which he was betrayed,— said, this do in remembrance of me, *1 Cor. 11. 23, 24.*

6. Come unto me all ye that labour, and are heavy laden, and I will give you rest, *Matt. 11. 28. 1st 55. 1. Jo. 5. 40. 6. 35, 68. Prov. 9. 6.*

7. If we would judge our selves, we should not be judged, *1 Cor. 11. 31. Ps. 32. 5.*

8. Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot be partakers of the Lord's Table, and of the Table of Devils, *1 Cor. 10. 21. 5. 8.*

9. Except ye be converted and become as little Children, ye shall not enter into the Kingdom of Heaven, *Matt. 18. 3.*

10. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body, *1 Cor. 11. 29. 2 Cor. 13. 5. Heb. 10. 22.*

11. He that believeth not, shall be damned, *Mar. 16. 16. Jo. 8. 24.*

12. By him therefore let us offer the Sacrifice of Praise to God continually, that is, the fruit of our lips, giving thanks to his Name, *Heb. 13. 15. Eph. 5. 20. 1 Pet. 2. 5.*

13. For we being many are one Bread, and one Body: for we are all partakers of that one Bread, *1 Cor. 10. 17. 12. 12, 13. Ro. 12. 5.*

14. Walk in love, as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God, *Eph. 5. 2. 1 Jo. 4. 11. Jo. 13. 34. 15. 12.*

C H A P. LII.

Of the Nature of the Duties required to make us worthy Communicants.

Q. *I* **T** being plain that every Christian is bound at his own peril, both frequently to receive the Communion, and to prepare himself to do it in such a manner, that he may be received as a worthy Partaker of that Holy Table: Nothing now remains but to enquire into the Nature of those Graces, in the exercise of which, this Preparation and worthy Receiving does consist: And I pray in the first place, what is it truly to repent us of our former Ans?

A. To examine our Lives and Conversations by the rule of God's Commandments¹; and whereinsoever we shall perceive our selves to have offended either by Will, Word, or Deed, there to bewail our own sinfulness², and to confess our selves to Almighty God³, with full purpose of amendment of life⁴.

Q. *I can easily apprehend that such a Repentance as you have described, is all that is required, because generally speaking, 'tis all the amends which can be made for such Crimes as only God and our own Souls are concerned in: But what if we shall perceive our Offences to be such as are not only against God, but also against our Neighbours?*

A. Then we must reconcile our selves to them being ready to make Restitution and Satisfaction according to the uttermost of our Powers, for all Injuries and Wrongs done by us to any other⁶.

Q. *To this you are obliged even by the rule of Justice: But what does Christian Charity farther require of us?*

A. To be likewise ready to forgive others, that have offended us, as we would have forgiveness of our Offences at God's hand⁷.

Q. *When upon Examination you find that you*

thus truly and earnestly repent you of your sins, and are in Love and Charity with your Neighbours, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy ways; what must you then do?

A. I must then draw near with Faith, and take this Holy Sacrament to my Comfort⁸; firmly believing that Almighty God, for the sake of our Blessed Redeemer, and in regard to the Merits of his Death, will mercifully pardon, and graciously receive all such worthy Communicants⁹.

Q. What more is required of us, that we may come to the Lord's Table without fear of eating and drinking unworthily?

A. To behave our selves there with all possible Reverence and Devotion¹⁰, and above all things to give most humble and hearty Thanks to God the Father, the Son, and the Holy Ghost, as for all the mercies vouchsafed unto us¹¹, so especially for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man¹².

Q. I find then that Repentance, Faith, Charity and Thankfulness are indispensable qualifications for worthy Receiving: But is there no other Preparatory act required of them who come to the Lord's Supper?

A. Yes: The Church would have all Persons Confirmed before their first Admission to the Sacrament†. This being an Institution derived down, throughout all Ages, from the practice of the Apostles*.

†Eubrick of the Confirmation.

* Acts 8. 17.

19. 6.

Heb. 6. 2.

Minister. This is well observed:

And whenever the Bishop Confirms in this Place, I shall be very ready to present you to him; who having gone thro' such a course of Catechetical Instruction, are, I hope, well grounded in the Principles of the Christian Religion, and especially

*especially in the Nature of that Baptifmal Vow,
which you are then to ratifie in your own Person.*

1. Let us search and try our ways, and turn again to the Lord, *Lam.* 3.40. *Pf.* 119.59. 77. 6. *2 Cor.* 13. 5. *Gal.* 6.4.
2. Godly sorrow worketh Repentance to Salvation, not to be repented of, *2 Cor.* 7.10. 7. 9, 11. *Joel* 2. 12,13. *Pf.* 51.17.
3. He that covereth his fins, shall not prosper: but whofo confesseth and forsaketh them, shall have mercy, *Prov.* 28.13. *Lu.* 15.18: *1 Jo.* 1.9. *Pf.* 51.3.
4. Wash ye, make ye clean, put away the evil of your doings from before your eyes, cease to do evil, learn to do well, *Is.* 1. 16, 17. *Ezek.* 18. 21, 22, 27, 28, 31, 32. *1 Pet.* 4.1,2.
5. If thou bring thy gift to the Altar, and there remembreth that thy Brother hath ought against thee; leave there thy gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy gift, *Matt.* 5.23,24. *Ro.* 12.18. *1 Tim.* 2.8.
6. If he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of Life without committing iniquity, he shall surely live, he shall not die, *Ezek.* 33. 14,15. *Num.* 5.6,7,8. See *Chap.* 31.13.
7. Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you, *Eph.* 4. 32. See *Chap.* 3. 11. and 41. 9.
8. I will wash my hands in innocency: so will I compass thine Altar, O Lord, *Pf.* 26.6. *Mar.* 10. 49. *Lu.* 8.48. *Pf.* 63.5.
9. Having therefore, brethren, boldness to enter into the holiest, by the Blood of Jesus, by a new and living way, which he hath consecrated for us through

through the Veil, that is to say, his Flesh; And having an High Priest over the house of God; let us draw near with a true Heart, in full assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure water: let us hold fast the Profession of our Faith without wavering, for he is faithful that promised, *Heb. 10. 19,—23. 7.25. 2 Pet. 1.4. Lu. 15.20.*

10. God is greatly to be feared in the Assembly of the Saints: And to be had in reverence of all them that are about him, *Psf. 89.7. Heb. 12.28.*
11. What shall I render unto the Lord for all his benefits towards me? I will take the Cup of Salvation, and call upon the Name of the Lord. I will offer to thee the Sacrifice of Thanksgiving, and will call upon the Name of the Lord, *Psf. 116. 12,13, 17. 103.1,—5. 111.1. 147.1. Eph. 5.20. 1 Thes. 5.18.*
12. Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. — Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and the Lamb for ever and ever, *Rev. 5.12,13. 1 Cor. 15. 57. Col. 3. 17. 2 Cor. 1. 3.*

F I N I S.

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AN OFFICE
FOR THE
SACRAMENT,
AND
DEVOTIONS

For most other Occasions of a

Christian Life:

Collected out of the Publick Liturgy.

MANUEL HALL
25 May 1832

FOR THE
SACRAMENT
DEVOTIONS

For most of our Occasions of a
Christian Life
Collected out of the Publick Liturgy.

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SACRAMENTAL DEVOTIONS, with Directions for the use of them, and further Instructions relating to that Ordinance.

THE INTRODUCTION.

TO make this Book a Compleat Manual of Christian Instruction and Devotion, and fully answerable to the Needs and Capacities of the generality of People, here are offered some Directions and Devotions, which it is hoped, may be assistant, if not to others, yet to Young Communicants, in their Approaches to the Lord's Table.

The Devotions are wholly taken out of the Scripture and Liturgy; and supposing them well chose and rightly applied, do want nothing to recommend them, besides their own Authority and Intrinsick Worth: And the Directions are such, as, I dare affirm, will secure the observer of them from the danger of unworthy Receiving, tho', I cannot say, they are altogether so strict and severe, as the Rules laid down in many Discourses upon the Sacrament: Which is indeed an Ordinance that requireth the utmost Regard and Reverence; but it's very Nature and the End of it's Institution suppose in the Receiver a Love, that casteth out Fear. For that of the Apostle (1 Jo. 4.18.) is not more true in the case spoken of by him, than in the instance before us, Fear hath torment: But this Sacred Rite is the most comfortable Sacrament of the Body and Blood of Christ, and so it may and ought to be, to every sincere and well meaning Christian.

And

And now that you may thus profitably receive the Sacrament to your Soul's Health and Comfort, let me prevail with you to furnish your Mind with the thorough knowledge of whatever is necessary for you to understand, believe and practise in order thereto, by well reading and digesting the Three Exhortations in the Communion Service, and the 44th, 45th, 49th, 50th, 51st, and 52d. Chapters of the foregoing Exposition. For as this is a material and the chief Part, so it will be a constant and habitual part of your Preparation; and when you design to Communicate, you'll have nothing more to do, but to put your Heart into a temper and disposition suitable to the most Solemn Office of Religion.

They whose leisure and circumstances will permit, will do well, for some time before their Communicating, to retire themselves from the World, for the exercise of Reading, Meditation, and Devotion, according to the Rules of Preparation laid down, in one, or other of the many Books Published upon this Subject. And it will become every one, as often as they can, but especially before the Sacrament at Easter, to spend more time than ordinary in Penitential Recollection and Humiliation. And for their assistance therein they have in the Exposition of the Commandments a methodical and compleat Rule of Self-examination, and in the following Collection they have Prayers for those Graces, in the exercise of which Worthy Receiving consists. But all that is required, as absolutely necessary, of them who come to the Lord's Supper, is to examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; to have a lively Faith in God's mercy thro' Christ, with a thankful Remembrance of his Death; and to be in Charity with all Men.

And if this be honestly and sincerely done, there ought not to be so much stress laid upon the Manner and Circumstances of it, as that every defect in that kind should discourage either the hard Labourer, or poor

poor Servant, or the Man of Business, if that Business be lawful in it self, and fairly prosecuted, from performing this Bounden Duty, and most comfortable Service at the least three times in the year, of which Easter to be one. And when he comes to the Lord's Table his main Care must be attentively to mind, and devoutly to join in all, and every part of the Communion Service, making a suitable application of each passage to his own Case, and especially in the Confession, seriously reflecting upon those particular sins of which his Conscience shall accuse him: And by so doing he will sufficiently and acceptably discharge his Duty, tho' he should want, or not be capable of any other helps to regulate his Thoughts and Behaviour, than what That supplies him with. But they who are desirous of Some, and yet not provided with Better, may probably here find some Assistance in order to their Receiving with more Spiritual Comfort and Advantage.

Rubrick after the Communion.

And that which in the first place I would advise you to, my Dear Friend, is to get your self well acquainted with the Communion Service, that you may with more readiness go along with, and bear your Part in it: Which, with a very little pains, you'll be able to do, especially after your first Communicating: When if you should be at a loss, and under some disorder and confusion, do not be disturbed, or troubled, but resolve to endeavour to amend what you have observed to be amiss, as soon as you have another opportunity of Receiving again. And tho' after your best Endeavours, you should always find occasion to lament your defects and frailties in the Performance of This, as well as other Services of Religion, yet never fear that any involuntary Failings, or Infirmities, will ever rise up in Judgment against you. Do your Duty as well as you can, and tho' it may not be done so exactly as you could wish, My Life for yours, you are certainly safe. And that you may know after what manner to join in the several Parts of that most Exalted and Heavenly

M

Office,

Office, let me entreat you to mind the Directions, which are prefixed to each Part, and Printed in a different Character from the Service it self; and from these Rubricks you will learn, when to answer the Minister, when to repeat after Him, and when only to attend, and say Amen, and thereby make your Devotions Decent, Orderly, and Edifying.

And I cannot but lay hold on this occasion to give the same Advice with respect to the whole Book of Common Prayer; because as I have observ'd that some are carelessly, or unthinkingly silent in those Offices, wherein the Church not only allows them the Priviledge, but makes it their Duty to bear a share, with an audible humble Voice, such as the Confessions, Lord's Prayer, Suffrages, Litany, Hymns and Psalms, and to answer Amen at the end of all Prayers; so I have likewise taken notice that several well meaning People repeat not only all the Prayers after the Minister, but even the Exhortations and Commandments, nay the Absolutions, and Prayer of Consecration, and even the Blessing it self: Which when considered, will appear to be a great Irregularity, I may say, Absurdity. Reverence, Attention, and a devout Amen at the end of these purely Ministerial Offices, are all that belong to the People, and will indeed tend most to their Edification.

Upon the Morning of the Administration, to your usual Sunday-Devotions add this Prayer :

A Almighty God our Heavenly Father, who hast called and invited us this day to thy holy Table, where will be administred the most comfortable Sacrament of the Body and Blood of Christ, I give thee most humble and hearty Thanks for that thou hast given thy Son our Saviour Jesus Christ, not only to dye for us, but also to be our Spiritual food and sustenance in that Holy Sacrament. And I most humbly beseech thee to give me thy Grace, that

may truly consider the dignity of that Holy Mystery, and the great peril of the unworthy receiving thereof, and be enabled so to search and examine my own Conscience, that I may come holy and clean to such a Heavenly Feast, in the Marriage-Garment required by thy Blessed Son in Scripture, and so to bewail my own sinfulness, and confess my self to Almighty God, with such full purpose of amendment of Life, that I may be received as a worthy Partaker of that Holy Table. Grant this, O Father, for the sake of the same thy Son Jesus Christ our Lord. *Amen.*

After this you may, without scruple, go about whatever Business your Station in the Family makes necessary, and spend so much time in dressing, as that you may appear handsomely, tho' not vainly habited, and clean, tho' never so poorly dressed. And you need not expose your self to the danger of sickness, or any other inconveniency, by total Abstinence, but, without being nice in such matters, may take such a moderate Breakfast, as will keep up your Spirits under the length and fervour of your Devotions. But while all this is doing, especially if you have not leisure for more retirement, let your Thoughts be employ'd, as much as may be, in recalling your greatest Sins and Infirmities, and in considering and resolving upon those means and helps which are most likely to prevent and overcome them. And then, if possible, get upon your knees again before you go to Church, and say all, or one, or more of the Prayers for Repentance and Pardon of Sin, and for the Grace of God to enable us to do our Duty, which you will find under those Titles in the following Collection of Prayers. Afterwards, laying aside all Fears and Despondencies, go to the Common Service and Sermon, and then to the Sacrament, with as much joy and satisfaction, as a guilty Criminal would go to plead his Pardon at an Earthly Tribunal.

As you enter into the Chancel, pay a bodily Act of Adoration to your Saviour, and lift up your Soul to him in these words :

M 2

I will

I will wash my hands in Innocency : so will I compass thine Altar, O Lord.

When you have taken your Place, kneel down, and say,

IN the Name of the Father, and of the Son, and of the Holy Ghost, *Amen.* As the Son of God did vouchsafe to yield up his Soul by death upon the Cross for my Salvation, so I acknowledge it to be my bounden duty to receive the Communion, in remembrance of the Sacrifice of his Death, as he himself hath commanded. I am indeed a grievous Sinner, and upon that account may well be afraid to come : But being sensible that no feigned excuses will avail before thee my God, and finding in myself a sincere disposition to repent and amend, and so warm an affection burning in my Heart towards my blessed Saviour, that he that knows all things knows that I both love Him, and am in Charity with all Men; and being moreover so lovingly called and bidden by God himself, and having the promise of that Jesus that died for me, that him that cometh to him He will in no wise cast out, I do, with joy and thankfulness, embrace this happy opportunity of presenting my self amongst my Brethren, that come to feed upon the Banquet of that most Heavenly Food; earnestly praying that we may all receive this Sacrament with such a stedfast Faith in the Promises made therein, that we may eat and drink the Body and Blood of Christ profitably to our Souls health. Grant this, O Father, for Jesus Christ his sake. *Amen.*

After this, rising up, pause a while, and looking round about, with pleasure upon your Fellow-Christians, meditate thus :

God is greatly to be feared in the Assembly of his Saints, and to be had in reverence of all them that are round about him.

When it comes to your turn to make your Offering do not let the Plate pass by you without putting something into it, for this reason among many others, that

you may join in that part of the Prayer for the Church Militant, wherein you beseech God to accept your Alms. And accept them he will as given to Himself, if they bear a Proportion to your Ability, and are done in obedience to his Command, with an eye to his Glory, as a grateful acknowledgement of his mercies to your self, and as a testimony of your dependance upon Him for the continuance of them: With such Reflexions ought your present Offering, and all your other Gifts to the Services of Religion, and the Uses of Charity, to be accompanied.

Whilst the Church-Warden is carrying the Bread and Wine to the Minister, and He placing them upon the Table, you may thus meditate:

THOU shalt prepare a table before me against them that trouble me. Thou hast anointed my head with oyl, and my Cup shall be full. But thy loving kindness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever. O send out thy light and thy truth, that they may lead me, and bring me unto thy holy Hill, and to thy dwelling, and that I may go unto the Altar of God, even unto the God of my joy and gladness; and with my Heart will I give thanks unto thee, O God, my God.

Whilst the Minister is disposing the Elements for Consecration, send up some such devout Ejaculations as these:

WH O is he that condemneth? It is Christ that died: even Jesus, the Mediator of the New Covenant, whose Blood speaketh better things than that of Abel. O Saviour of the World, who by thy Cross and precious Blood hast redeemed us, save us and help us, we humbly beseech thee, O Lord.

At the end of the Prayer of Consecration, to your Amen, immediately add,

O let the Bread which we break, be unto us the

Communion of the Body of Christ, and the Cup of Blessing which we bless, the Communion of the Blood of Christ.

The first Person that receives is the Minister, who has a request to you in behalf of himself, namely, that, as he prays for you with great fervency, you would comfort and encourage him with an hearty Amen upon your knees to the Petitions at his taking the Holy Elements: And in the interval between his Receiving the Bread and Wine, this will be a proper Prayer to be used by you:

O Almighty God, who into the place of the Traitor Judas didst choose thy faithful servant *Matthias*, to be of the number of the Twelve Apostles; Grant that thy Church, being alway preserved from false Apostles, may be guided and governed by faithful and true Pastors, through Jesus Christ our Lord. *Amen.*

When the Minister is drawing near you with the Consecrated Bread, thus address your self to God:

IT was for us miserable sinners who lay in darkness and the shadow of death, that we might be made the Children of God, and exalted to everlasting life, that He that was God and Man did humble himself to the death of the Cross: and I desire always earnestly to remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us, with most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the innumerable benefits, which by his precious Blood-shedding he hath obtained unto us: But now at this time especially, when the Steward of thy Mysteries is coming to me with the Pledges of that love, make me I beseech thee, O blessed Saviour, so religiously and devoutly dispos'd, that I may receive them to my great and endless Comfort. Thou that art truth it self hast said, that he that eat-

eth thy Flesh and drinketh thy Blood hath Eternal Life : Behold the servant of the Lord, be it unto me according to thy word.

And when he is come to you, and begins the Administration, do not repeat the Petitionary Part after him, but only interpose a low Amen at the end of it ; and minding the Monitory and directive Part, take the Bread with your right Hand, and Glove off, and whilst you eat it, meditate thus :

THis is the Bread that came down from Heaven, that a Man may eat thereof and not die. Blessed be the Name of our Lord Jesus Christ, who hath given himself for us, an Offering and a Sacrifice to God. He came to do thy Will, O God, and by that Will we pray to be Sanctified, thro' the offering of the Body of Jesus Christ once for all.

After a little respite, use this larger exercise of Commemoration, Faith, Thanksgiving, and Renewal of your Baptismal Vow :

ALmighty God who hast given thine only Son to be unto us both a Sacrifice for sin, and also an ensample of godly life, I do thankfully receive, and now joyfully commemorate that his inestimable benefit, firmly believing that there is none other Name under Heaven given unto Man, in whom, and thro' whom I may obtain Mercy and Salvation, but only the Name of our Lord Jesus Christ. And as I own it to be my duty daily to endeavour my self to follow the blessed steps of his most holy Life, so I beseech thee to hold up my goings in those paths, that my footsteps slip not.

THE Cross of Christ is my greatest Comfort, and that in which above all things I glory ; and I am resolved by the Divine assistance manfully to fight under that Banner against Sin, the World and the Devil ; to live and die in that Faith into which I was baptized ; and I do from henceforth obediently

ently give up my self entirely to fulfil thy holy Commandments.

O Grant that I may have Power and Strength to have Victory, and to Triumph against the Devil, the World and the Flesh. Lord, I believe, help thou mine unbelief; and because thro' the weakness of my Mortal Nature I can do no good thing without thee, grant me the help of thy Grace, that in keeping thy Commandments I may please thee both in will and deed.

GRant that I and all those who are now dedicating themselves (*or, have this day dedicated themselves, if this be used at home*) to thee at thy Altar, may be endued with Heavenly virtues, and everlastingly rewarded, thro' thy mercy, O blessed Lord God, who dost live and govern all things, World without end. *Amen.*

When the Cup is approaching to you, say,

WHat shall I render unto the Lord for all the benefits which he hath done unto me? I will take the Cup of Salvation, and call upon the Name of the Lord. And forasmuch as this Cup is the Blood of the New Testament, grant me so to receive it, that it may be to me for the remission of sins.

And when the Cup comes actually to be delivered to you, let your behaviour be the same as at the receiving of the Bread; and when you have drank a moderate draught, This will be a proper Act of Devotion:

THanks be to the blessed Jesus, who, in compassion to our Infirmities, hath given and ordained an outward and visible sign to be a means of our Receiving, and a Pledge to assure us of an inward and Spiritual Grace; And may he vouchsafe to grant that as I find my Body strengthened and refreshed by the Bread and Wine which he hath commanded to be received, so my Soul may be strengthened

ened and refreshed by the Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper. Keep me always amongst that blessed number, the Faithful in Christ Jesus, and let thy Blood, O dear Saviour, purge my Conscience from dead works, to serve the living God. And then unto thee, O my strength, will I sing, and ascribe unto him that lov'd us, and washed us from our sins in his own Blood, and hath made us Kings and Priests unto God and his Father, Glory and Dominion for ever and ever. *Amen.* Even so, *Amen*; Blessing, and Honour, and Glory, and Power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. *Amen.*

After a little rest, put up these Collects of Intercession :

A Lmighty God, I beseech thee graciously to behold this thy Family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked Men, and to suffer Death upon the Cross, who now liveth and reigneth with thee and the Holy Ghost, World without end. *Amen.*

A Lmighty and everlasting God, by whose Spirit the whole body of the Church is sanctified and governed; receive our Supplications and Prayers which we offer before thee for all Estates of Men in thy holy Church, that every member of the same in his Vocation and Ministry, may truly and godly serve thee, thro' our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all Men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of Heart, and contempt of thy Word; and so fetch them home, blessed Lord,
to

to thy Flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd Jesus Christ our Lord, who liveth and reigneth with thee, and the holy Spirit, one God, World without end. *Amen.*

Almighty God, who hast given thine only Son to die for our sins, and to rise again for our Justification, give me leave more particularly to recommend to thy Fatherly Goodness my self and this Congregation, and also to make my humble Supplications to thee for my Benefactors, Friends, Relations, and also for my very Enemies: Grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth; and do thou vouchsafe to direct, govern and sanctifie both our Hearts and Bodies in the ways of thy Laws and in the works of thy Commandments, that thro' thy most mighty Protection, both here and ever, we may be preserved in Body and Soul thro' our Lord and Saviour Jesus Christ. *Amen.*

The Prayers for the use of Married Persons, and those to be said by Parents for their Children, may be here added, if they are suitable to your state and condition of Life.

I suppose you see, that there will be time for the foregoing Exercise and Intercessions, in the Places I have allotted for them. But if, when Two Officiate, the Chalice should so closely follow the Patren, that you have not then time for the former, or that being amongst the last of the Communicants you have not time for the latter; take any Opportunity during the Ministrations for the performance of them. But if that cannot conveniently be had, make them Part of your Closet-Devotions, either before or after Evening Service. And if they should be used both in the Church and at Home, the Repetition will not be vain, or unedifying.

If

If you have more vacant time whilst other People are Receiuing, whether before, or after your own Communicating in one or both Kinds, than these Devotions will fill up, you may employ it in some of the following Collects for Growth in Grace, Charity, or in meditating upon the Scriptural Parts of the three last Chapters; or in Private Praises of God either in the 63d, and 84th. Psalms, or in more or fewer of the Hymns drawn out here at large, and the Psalms therein pointed to, as time will allow, and as you think most likely to keep up the flame of your Devotion.

And if the Communicants are many, and the Administration like to be long, it will be no harm to give your self a little relaxation; only taking care, as much as possible, to keep out vain and bad Thoughts. And to that purpose, if you accompany the Minister in the Distribution, and join in the Prayers at the Delivery of the Elements, it will be a proper expression of your Charity: But to do so when a near Relation is Receiuing, your own natural Affection will of course induce you. Say Amen to the Blessing with the heartiest and most earnest Affection, and then subjoin,

O Lord, bless us and keep us: O Lord, make thy face to shine upon us, and be favourable unto us, in accepting us graciously, and in bearing with our Ignorances and Errors, and the Iniquity of our Holy Things: And may the God of Peace, which brought again from the dead our Lord Jesus Christ, that great Shepherd of the Sheep, thro' the Blood of the everlasting Covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, thro' Jesus Christ, to whom be glory for ever and ever. *Amen.*

When you are returned Home, retire for the opportunity of putting up this Prayer:

A Lmighty and everliving God, I most heartily thank thee for that thou hast vouchsafed to feed

feed me, and all those who have duly received thy holy Mysteries, with the Spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very Members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful People, and are also Heirs thro' hope of thy everlasting Kingdom, by the merits of the most precious Death and Passion of thy dear Son. And I most humbly beseech thee, O Heavenly Father, so to assist me and every one of us with thy Grace, that we may continue in that holy fellowship, and do all such good works, as thou hast prepared for us to walk in, thro' Jesus Christ our Lord, To whom, with thee, and the Holy Ghost, be all honour and glory, World without end. *Amen.*

After this you are at full liberty to take a temperate and chearful Meal, and thankfully to enjoy the good things of this life, which God hath blessed you with. As to the Afternoon of this, and all other Lord's days, you are piously and prudently to divide it between the Publick Service, Family Duties, Private Devotions, Offices of Charity, if they present themselves, and I will add, your own necessary Refreshment: For I am not so strict, as totally to forbid you some time, even upon That Day, to unbend your Mind, and relax your Thoughts, by any Company and Conversation, that is instructive, and innocently diverting. But unnecessary Business, Places of publick Resort, and all Gamings and Sportful Exercises, ought by all means to be forborn, as giving offence to some, and bad example to others, as unsuitable to the seriousness and solemnity of the Day, and indeed as savouring too much of levity and prophaneness.

Prayers, especially proper for the Lord's Day, or other Festivals, to be used by themselves, or added to the Common Morning, Noon-tide, and Evening Devotions: Out of which also very suitable Ones may be selected for our private use in the Church, before the Service is begun, and after it is ended.

For Sunday Morning.

A Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was presented in the Temple in substance of our flesh; so we may this Day be presented unto thee with pure and clean Hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

A Almighty and merciful God, of whose only gift it cometh, that thy faithful People do unto thee true and laudable Service; grant, we beseech thee, that we may so faithfully serve thee in this Life, that we fail not finally to attain thy Heavenly Promises, thro' the Merits of Jesus Christ our Lord. *Amen.*

O God, our Refuge and Strength, who art the Author of all godliness; be ready, we beseech thee, to hear the devout Prayers of thy Church, and grant that those things which we ask faithfully, we may obtain effectually, thro' Jesus Christ our Lord. *Amen.*

O Almighty and everlasting God, who didst give to thine Apostles Grace truly to believe and to preach thy Word; grant, we beseech thee, unto thy Church to love that Word which they believed, and both to preach and receive the same, thro' Jesus Christ our Lord. *Amen.*

N

Blessed

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O Almighty and everlasting God, who didst give to thine Apostles Grace truly to believe and to preach thy Word; grant, we beseech thee, unto thy Church to love that Word which they believed, and both to preach and receive the same, thro' Jesus Christ our Lord. *Amen.*

N

Blessed

Blessed Lord, who hast caused all Holy Scriptures to be written for our learning; grant that we may in such wise Hear them, Read, Mark, Learn, and inwardly Digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting Life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

Almighty God, the giver of all good gifts, who of thy Divine Providence hast appointed divers Orders in thy Church; give thy Grace, we humbly beseech thee, to all those who are called to any Office or Administration in the same; (*especially him whom thou hast placed among us, to Minister in Holy things*) and so replenish them with the truth of thy Doctrine, and endue them with Innocency of Life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, thro' Jesus Christ our Lord. *Amen.*

For Sunday Noon.

LET thy merciful Ears, O Lord, be open to the Prayers of thy humble Servants, and that they may obtain their Petitions, make them to ask such things as shall please thee, thro' Jesus Christ our Lord. *Amen.*

Merciful Lord, we beseech thee to cast thy bright Beams of Light upon thy Church, that it being enlightned by the Doctrine of the blessed Apostles and Evangelists, may so walk in the light of thy Truth, that it may at length attain to the light of everlasting Life, thro' Jesus Christ our Lord. *Amen.*

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy Flock; make, we beseech thee, all Bishops and Pastors,

Pastors, diligently to Preach thy holy Word, and the People obediently to follow the same, that they may receive the Crown of everlasting Glory, thro' Jesus our Lord. *Amen.*

O Lord Jesus Christ, who at thy first coming didst send thy Messenger to prepare thy way before thee; grant that the Ministers and Stewards of thy Mysteries may likewise so prepare and make ready thy way, by turning the Hearts of the Disobedient to the wisdom of the Just, that at thy second coming to judge the World, we may be found an acceptable People in thy sight, who livest and reignest with the Father and the holy Spirit, ever, one God, World without end. *Amen.*

A Almighty God, the Fountain of all Wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have Compassion upon our Infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

For Sunday Night.

A Almighty God, may it please thee that by the wholesom Medicines of the doctrine delivered by those whom thou hast called to be Evangelists and Physicians of the Soul, all the Diseases of our Souls may be healed, thro' the Merits of thy Son Jesus Christ our Lord. *Amen.*

Grant, we beseech thee, Almighty God, that the Words which we have heard this day with our outward Ears, may thro' thy Grace be so grafted inwardly in our Hearts, that they may bring forth in us the fruit of good living, to the Honour and praise of thy Name, thro' Jesus Christ our Lord. *Amen.*

O Lord, we beseech thee mercifully to receive the Prayers of thy People which call upon thee, and grant that they may both perceive and know what things they ought to do, and also may have Grace and Power faithfully to fulfil the same, thro' Jesus Christ our Lord. *Amen.*

A Almighty God, who hast promised to hear the Petitions of them that ask in thy Son's Name; we beseech thee, mercifully to incline thine Ears to us that have made now our Prayers and Supplications unto thee; and grant that those things which we have faithfully asked according to thy Will, may effectually be obtained, to the relief of our Necessity, and to the setting forth of thy Glory, thro' Jesus Christ our Lord. *Amen.*

Hymns of Praise and Thanksgiving, to be used on Sundays, Holy-days, and especially Sacrament-days, or any other time, when, in a grateful sense of the many and great Mercies of God, we are piously disposed to the exercise of that pleasant, as well as necessary part of Devotion.

For our Creation.

Praise the Lord, O my Soul; while I live will praise the Lord; yea, as long as I have any being, I will sing Praises unto my God.

I will give thanks unto thee, for I am fearfully and wonderfully made; marvellous are thy works and that my Soul knoweth right well. My bones are not hid from thee, tho' I be made secretly, and fashioned beneath in the Earth. Thine eyes did see my substance yet being imperfect, and in thy book were all my members written; Which day by day were fashioned, when as yet there was none of them.

But what is Man that thou art mindful of him

and the Soff of Man that thou vifiteft him? Thou madeft him lower than the Angels, to crown him with glory and worfhip. Thou makeft him to have dominion of the works of thy hands, and thou haft put all things in fubjection under his feet.

I will think alfo of all thy works, and my talking fhall be of thy doings. The Heavens are thine, the Earth alfo is thine; thou haft laid the foundation of the round World, and all that therein is. Thou, even thou art Lord alone; thou haft made Heaven, the Heaven of Heavens, with all their Hoft, the Earth, and all things that are therein, the Seas, and all that is therein, and thou prefervelt them all.

It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder. It is the Lord that ruleth the Sea; the voice of the Lord is mighty in operation; the voice of the Lord is a glorious voice. By the word of the Lord were the Heavens made, and all the Hoft of them by the breath of his mouth. He gathereth the waters of the Sea together as it were upon an heap, and layeth up the deep as in a treasure-house. Let all the Earth fear the Lord; ftand in awe of him all ye that dwell in the World. For he fpake, and it was done; he commanded, and it ftood faft.

O Lord our Governour, how excellent is thy Name in all the World, thou that haft fet thy glory above the Heavens! Great is our Lord and great is his Power, yea, his Wifdom is infinite.

Thou art worthy, O Lord, to receive Glory and Honour, and Power; for thou haft Created all things, and for thy pleafure they are and were Created.

You may enlarge your Meditations upon this Head, by adding the 19th, 104th, and the 148th. Pfalms.

For our Prefervation.

I Will love thee, O Lord, my ftrength; the Lord is my itrong rock and my defence, my Saviour,

my God and my Might, in whom I will trust, my buckler, the horn also of my Salvation, and my refuge.

Thro' thee have I been holden up ever since I was born; thou art he that took me out of my Mother's womb; thou wast my hope when I hanged yet upon my Mother's breasts. I have been left unto thee ever since I was born; thou art my God even from my Mother's womb: My Praise shall be always of thee.

Unto thee, O God, will I pay my Vows, unto thee will I give Thanks; for thou hast delivered my Soul from death, and my feet from falling, that I may walk before God in the light of the living.

My help cometh of God, who preserveth them that are true of Heart. He is our God, in whom we live, and move, and have our Being, even the God of whom cometh Salvation; God is the Lord, by whom we escape death.

I did call upon the Lord with my voice, and he heard me out of his holy Hill. I laid me down, and slept, and rose again, for the Lord sustained me.

As for me, I will sing of thy Power, and Praise thy Mercy betimes in the Morning, for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing; for thou, O God, art my refuge, and my merciful God.

And let all them that put their trust in thee rejoyce; they shall ever be giving of Thanks, because thou defendest them; they that love thy Name shall be joyful in thee. For thou, Lord, wilt give thy blessing unto the righteous, and with thy favourable kindness wilt thou defend him as with a shield.

To this may be added Ps. 91. and 121:

For all the Blessings of this Life.

I Will give Thanks unto thee, O Lord, with my whole Heart, I will speak of all thy marvellous works.

works. I will be glad and rejoyce in thee; yea, my Songs will I make of thy Name, O most highest. I will worship toward thy holy Temple, and Praise thy Name, because of thy loving kindness and truth; for thou hast magnified thy Name, and thy Word above all things.

O God, my Heart is ready, my Heart is ready, I will Sing and give Praise with the best member that I have. For thy mercy is greater than the Heavens, and thy truth reacheth unto the Clouds. Thou visitest the Earth, and bledest it; thou makest it very plenteous. Thou crownest the year with thy goodness, and thy Clouds drop fatness, and thou fillest our Hearts with food and gladness.

The Lord doth build up *Jerusalem*, and gather together the out-casts of *Israel*. He hath made fast the bars of thy gates, and hath blessed thy Children within thee. He maketh peace in thy borders, and filleth thee with the flower of Wheat. He healeth those that are broken in Heart, and giveth medicine to heal their sickness. Praise the Lord therefore, O *Jerusalem*; Praise thy God, O *Sion*.

O taste, and see how gracious the Lord is: blessed is the Man that trusteth in him. O fear the Lord all ye his Saints, for they that fear him lack nothing: They that fear the Lord, shall want no manner of thing that is good.

Sing Praises unto the Lord, O ye Saints of his, and give Thanks unto him for a remembrance of his holiness. For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heaviness may endure for a Night, but joy cometh in the Morning.

O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me, yea, and broughtest me from the deep of the Earth again: Thou hast brought me to great honour, and hast comforted me on every side.

How

How dear are thy counsels unto me, O God, how great is the sum of them! If I tell them, they are more than the sand; when I wake up, I am present with thee. O Lord, my God, great are the wondrous works which thou hast done, like as be also thy thoughts which are to us-ward, and yet there is no Man that ordereth them unto thee. If I should declare them and speak of them, they should be more than I am able to express.

Therefore will I Praise thee, and thy Faithfulness, O God; unto thee will I sing, O thou holy One of Israel. I will sing of the Lord because he hath dealt so lovingly with me, yea, I will Praise the Name of the Lord most High. I will always give Thanks unto thee for that thou hast done, and I will hope in thy Name, for thy Saints like it well. Thou art my God, and I will Thank thee; thou art my God, and I will Praise thee.

If you find your Heart warmed with these devout Aspirations, you'll do well sometimes to cherish the good disposition by continuing your Praises and Thanksgivings in the 103d, 107th, and 145th. Psalms.

If you have had any special deliverance from Child-birth, Sicknes, or any other imminent danger, you may add the following Collect, to the Hymn for Preservation:

O Most blessed and glorious Lord God, who art of infinite goodness and mercy; I thy poor Creature, whom thou hast made and preserved, holding my Soul in Life, and now rescuing me out of the jaws of Death, humbly present my self before thy divine Majesty, to offer a Sacrifice of Praise and Thanksgiving, for that thou heardest me when I called in my trouble, and didst not cast out my Prayer, which I made before thee in my great distress. I therefore bless and glorifie thy Name for this thy Mercy, in saving me when I was ready to perish.
And

And I beseech thee make me as truly sensible now of thy Mercy, as I was then of the Danger. And give me a Heart always ready to express my Thankfulness, not only by words, but also by my Life, in being more obedient to thy holy Commandments. Continue, I beseech thee, this thy goodness to me, that I, whom thou hast saved, may serve thee in holiness and righteousness, all the days of my Life, thro' Jesus Christ our Lord and Saviour. *Amen.*

Upon the receipt of some great Blessing of another kind, you may to the Thanksgiving for all the Blessings of this Life, subjoin the following Collect:

O Lord God of our Salvation, who hast been exceedingly gracious unto thy servant, and filled my Heart with joy and gladness, by a late excellent expression of thy loving kindness; be pleased to accept of my unfeigned Thanks for this thy special bounty, and to give me such a lively and lasting sense of this thy Mercy, that I may not grow secure and careless in my obedience, by presuming upon thy great and undeserved goodness; but that it may lead me to repentance, and move me to be more diligent and zealous in all the duties of my Religion. O blessed be the Lord who hath pleasure in the prosperity of his servant; and may the consideration thereof increase in me more and more a lively faith and love, fruitful in all holy obedience, that so thou mayest still continue such thy Mercies towards me, and I may continually offer up the Sacrifice of Praise and Thanksgiving, thro' Jesus Christ our Lord. *Amen.*

Hymns of Praise and Thanksgiving continued.

For the Redemption of the World by our Lord Jesus Christ.

BLessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of

of all Comforts ; who so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.

I thankfully acknowledge this, as a faithful saying, and worthy of all acceptation, that Jesus Christ came into the World to save sinners; firmly believing that he is the Propitiation for our sins, and not for ours only, but for the sins of the whole World.

I Thank God thro' Jesus Christ our Lord, who hath redeemed us from the Curse of the Law, being made a Curse for us; and by him I will offer up the Sacrifice of Praise to God continually, giving Thanks thro' his Name, who hath redeemed us, not with corruptible things, as silver and gold, but with the precious Blood of himself, as of a Lamb without blemish and without spot.

I Adore the Grace of God which hath brought Salvation to us, and teaches us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purifie unto himself a peculiar People zealous of good works. Unto him that loved us, and washed us from our sins in his own Blood, and hath redeemed us to God by his Blood out of every Kindred, and Tongue, and People, and Nation, and made us Kings and Priests unto God and his Father; to him be Glory and Dominion for ever and ever. *Amen.* Blessing, Honour, Glory, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. *Amen.*

For the Means of Grace.

BLessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual blessings

blessings in Heavenly Places in Christ; having predestinated us to the Adoption of Children by Jesus Christ unto himself, and made known to us the Myſtery of his Will, according to his good pleasure, that we should shew forth the Praises of him who hath called us out of darkness to his marvellous light, and hath translated us into the Kingdom of his dear Son.

We are bound to give Thanks always to God, because he hath from the beginning chosen us to Salvation, thro' Sanctification of the Spirit and Belief of the Truth, whereunto he called us by the Gospel, to the obtaining of the glory of our Lord Jesus Christ. Glory, Honour, and Thanks to him, who, when he Ascended up on High, gave some Apostles; and some Prophets; and some Evangelists; and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ: till we all come to the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect Man, unto the measure of the stature of the fulness of Christ.

For this cause Thank we God without ceasing; because when we received the word of God, we received it not as the word of Men, but as it is in truth, the word of God, which effectually worketh in them that believe.

We give Thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ: But especially for that he saveth us by the washing of regeneration and renewing of the Holy Ghost; that he always prevents and follows us with his Grace; and communicates to us the Body and blood of Christ, by the Bread which we break, and the Cup which we bless, in the Sacrament of the Lord's Supper; for teaching us a pure and undefiled law, converting the Soul; for perswading us by the terror of the Lord, and giving unto us exceeding great and precious promises, that by these we might be

be partakers of the divine Nature; for the liberty we have to behold the face of God in his Sanctuary, and to enquire in his Temple; for the Communion of Saints, and for the encouraging examples of those who, thro' Faith and Patience; inherit his Promises.

Thanks be to God for these his unspeakable gifts, whereby he hath made us meet to be partakers of the Inheritance of the Saints in light.

For the Hope of Glory.

O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the strength of Sin is the Law. But Thanks be to God, which giveth us the Victory thro' our Lord Jesus Christ; who liveth, and was dead, and behold he is alive for evermore, *Amen*, and hath the keys of Hell and of Death; who took part of flesh and blood, that thro' Death he might destroy him that had the power of Death, that is, the Devil, and deliver them who, thro' fear of Death, were all their Life time subject to Bondage. Here we have no continuing city, but we seek one to come, which hath foundations, whose builder and maker is God, where the righteous shall have a better and more enduring substance, and shine forth as the Sun in the Kingdom of their Father.

Wherefore we give Thanks unto God, and the Father of our Lord Jesus Christ, for that Life and Immortality which is brought to light by the Gospel, for that hope which is laid up for us in Heaven, and for that entrance which shall be ministred to us abundantly, if we give all diligence to make our Calling and Election sure, into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

And for this cause we faint not; but tho' our outward Man perish, yet the inward Man is renewed day by day. For our light affliction, which is but for a moment,

moment, worketh for us a far more exceeding and eternal weight of Glory, while we look not at the things which are seen; but at the things which are not seen, for the things which are seen, are temporal; but the things which are not seen are eternal. Blessed therefore be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in Heaven for us, who are kept by the power of God, thro' Faith, unto Salvation.

To the Mysteries of our Redemption the following Psalms are very applicable as being part Prophetical of them, and may therefore any of them be taken into your Devotions, when ye are offering up your Praises for the same; especially upon the great Festivals of the Church. Ps. 2, 8, 15, 21, 22, 24, 40, 45, 47, 48, 54, 57, 68, 85, 88, 89, 108, 110, 111, 113, 118, 132.

Forms of Intercession, and Collects for several Graces, to be used in the middle, or any other part of the Day, when a Person hath leisure to retire, in such proportions as time will give leave, and such of each kind, as the need and temper of his Soul shall require. One or two of a sort may likewise be added in their proper places to your Morning and Evening Devotions, as Prudence, and Piety shall direct. And here you may find proper Devotions for Holy-days, and also for Days of Fasting and Humiliation, whether of Publick, or your own Private appointment.

Forms of Intercession.

For the Catholick Church.

GRant, O Lord, we beseech thee, that the course of this World may be so peaceably ordered by
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thy governance, that thy Church may joyfully serve thee in all godly quietness, thro' Jesus Christ our Lord. *Amen.*

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy Succour, preserve it evermore by thy help and goodness, thro' Jesus Christ our Lord. *Amen.*

Lord, we beseech thee to keep thy household the Church in continual godliness, that thro' thy protection it may be free from all adversities, and devoutly given to serve thee in all good works, to the glory of thy Name, thro' Jesus Christ our Lord. *Amen.*

For the Church of England.

Almighty God, who hast in all Ages shewed thy Power and Mercy in the miraculous and gracious Deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal Truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: As we do most heartily and devoutly Adore and Magnifie thine infinite gracious Goodness already vouchsafed unto us; so we most humbly beseech thee to continue thy Grace and Favour towards us, hiding and covering us under the shadow of thy wings; scattering our Enemies that delight in blood; infatuating and defeating all the secret Counsels of the ungodly, and cutting off such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, nor triumph in the ruin of thy Monarchy and thy Church among us. Let Hypocrisie and Prophaness, Superstition and Idolatry, have no place in the Land; Let not Heresies and false Doctrines disturb the Peace of the Church, nor
Schism

Schisms and causeless Divisions weaken it; but let Truth and Justice, Brotherly Kindness and Charity, Devotion and Piety, Concord and Unity, with all other Virtues, so flourish among us, that they may be the stability of our times, and make this Church a Praise in the Earth: All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

For the King and Royal Family.

O Lord our God, who upholdest and governest all things in Heaven and Earth, receive our humble Prayers for our Sovereign Lord *George*, set over us by thy Grace and Providence to be our King. Give him we beseech thee all those Heavenly Graces which are requisite for so high a Trust, and let him always possess the hearts of his People, that they may never be wanting in Honour to his Person, and dutiful Submission to his Authority. And together with him protect and defend the whole Royal Family from all Treasons and Conspiracies; preserve them in thy Faith, Fear, and Love; make them zealous for the Service of thy true Religion established among us; bless them with all increase of Grace, Honour and Happiness here in this World, and crown them with Immortality and Glory in the World to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

For the Clergy.

A Almighty God our Heavenly Father, who hast purchased to thy self an Universal Church by the precious Blood of thy dear Son, mercifully look upon the same, and give thy Grace and Heavenly Benediction in an abundant measure to those who are called, according to the Will of our Lord Jesus Christ, to serve in the Sacred Ministry thereof, that both by their Life and Doctrine they may set forth

thy Glory, and set forward the Salvation of all Men. Grant also that we may have Grace to esteem them highly in love for their Works sake, and to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our Salvation; that in all our words and deeds we may seek thy glory, and the increase of thy Kingdom, thro' Jesus Christ our Lord. *Amen.*

For our Relations and Friends.

Almighty God and Heavenly Father, who of thy gracious Providence and tender Mercy towards us, hast, besides innumerable other Comforts, blessed us with kind Friends and loving Relations, and made it our duty to promote their Spiritual welfare, together with their Temporal interest, we humbly commend them [*especially*] to the Guidance and Governance of thy good Spirit, heartily praying, that they ever trusting in thy Goodness, protected by thy Power, and encompassed with thy gracious and endless Favour, may continue before thee in health, peace and joy, a long and happy life upon Earth, and after death obtain everlasting life and glory in the Kingdom of Heaven, by the merits and mediation of Jesus Christ our Saviour. *Amen.*

Prayers for the use of Married Persons in behalf of each other.

O Eternal God, Creator and Preserver of Mankind, giver of all Spiritual Grace, the Author of everlasting life; Send thy blessing upon thy Servants, [*me and my Wife, or me and my Husband*] that as *Isaac* and *Rebecca* lived faithfully together, so we may surely perform and keep the Vow and Covenant betwixt us made, and may ever remain in perfect love and peace together, and live according to thy Laws, thro' Jesus Christ our Lord. *Amen.*
Almighty

Almighty God, who at the beginning didst Create our first Parents, *Adam* and *Eve*, and didst sanctifie and joyn them together in Marriage, look mercifully upon us thy Servants, that [*I* may love my *Wife*, or my *Husband* may love *me*] according to thy Word, as Christ did love his Spouse the Church, who gave himself for it, loving and cherishing it even as his own flesh, and also that [*She*, or *I*] may be loving and amiable, faithful and obedient to [*me*, or *him*] and in all quietness, sobriety and peace, be a follower of holy and godly Matrons. O Lord bless us both, and grant us to inherit thy everlasting Kingdom thro' Jesus Christ our Lord. *Amen.*

O God of *Abraham*, God of *Isaac*, God of *Jacob*, bless [*me* and my *Wife*, or *me* and my *Husband*] and sow the seed of Eternal Life in our Hearts, that whatsoever in thy holy Word we shall profitably learn, we may indeed fulfill the same. Look, O Lord, mercifully upon us from Heaven, and bless us. And as thou didst send thy blessing upon *Abraham* and *Sarah* to their great Comfort; so vouchsafe to send thy blessing upon us thy Servants, that we obeying thy Will, and alway being in safety under thy Protection, may abide in thy love unto our lives end, thro' Jesus Christ our Lord. *Amen.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve and keep us; the Lord mercifully with his favour look upon us, and so fill us with all Spiritual Benediction and Grace, that we may so live together in this Life, that in the World to come we may have Life everlasting. *Amen.*

Prayers to be said by Parents for their Children.

O Merciful Lord, and Heavenly Father, by whose gracious gift Mankind is increased; we gratefully acknowledge our Children to be an Heritage
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and Gift that cometh of the Lord; and do in an especial manner yield thee hearty Thanks, that it hath pleased thee to regenerate them with thy holy Spirit, to receive them for thine own Children by Adoption, and to incorporate them into thy holy Church. Defend them we humbly beseech thee, O Lord, with thy Heavenly Grace, that they may continue thine for ever; Strengthen them with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of Grace, the Spirit of Wisdom and Understanding, the Spirit of Counsel and ghostly Strength, the Spirit of Knowledge and true Godliness; and fill them, O Lord, with the Spirit of thy holy Fear, now and for ever. *Amen.*

A Lmighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty; we make our humble Supplications unto thee for thy favour and gracious goodness towards thy Servants, our Children. Let thy Fatherly hand, we beseech thee, ever be over them; let thy holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting Life, thro' our Lord Jesus Christ, who, with thee and the Holy Ghost, liveth and reigneth, ever one God, World without end. *Amen.*

For all that are in Affliction.

A Lmighty and Immortal God, the aid of all that need, and the helper of all that flee to thee for succour, we humbly beseech thee of thy great goodness, to save and defend, to help and comfort all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. [*especially*] and grant that both they and we, looking unto the Author and Finisher of our Faith, Jesus Christ the righteous, who, for the joy that was set before him endured the Cross, despising

spising the Shame, may run with patience the race that is set before us, and so pass thro' the waves of this troublesome World, that finally we may come to the Land of everlasting Life, there to reign with thee, World without end, thro' Jesus Christ our Lord. *Amen.*

To be added in behalf of a Sick Friend.

Almighty God, who art the giver of all Health, and the Lord of Life and Death, and of all things to them pertaining, we call upon thee for thy help and goodness mercifully to be shewed upon thy diseased Servant [*in this Family, or our Friend, or for whom our Prayers are desired*] that He being healed of his Infirmities, may give thanks unto thee in thy holy Church, thro' Jesus Christ our Lord. *Amen.*

To these two last may be added any of the immediately following Prayers, and, upon the increase of a Distemper, such of those in the Office for the Visitation of the Sick, as we think proper:

But upon the first apprehension of danger at furthest, the Minister ought to be sent for (see Jam. 5. 14, 15, 16.) to pray with, and assist the Sick Person with ghostly Counsel and Advice.

Prayers for Protection and Support in Dangers and Afflictions, wherein we our selves are concerned, as Members of Church, or State, a Parish, or Family.

O Lord, we beseech thee mercifully to hear us; and grant that we to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all Dangers and Adversities, thro' Jesus Christ our Lord. *Amen.*

Keepe, we beseech thee, O Lord, thy Church with thy perpetual Mercy; and because the frailty of Man

Man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our Salvation, thro' Jesus Christ our Lord. *Amen.*

O Lord, we beseech thee, to keep thy Church and Household continually in thy true Religion, that they who do lean only upon the hope of thy Heavenly Grace, may ever more be defended by thy mighty Power, thro' Jesus Christ our Lord. *Amen.*

O Everlasting God, who hast ordained and constituted the Services of Angels and Men in a wonderful order, mercifully grant, that as thy holy Angels alway do thee Service in Heaven; so by thy appointment they may succour and defend us on Earth, thro' Jesus Christ our Lord. *Amen.*

O Lord God, who seest that we put not our trust in any thing that we do; mercifully grant that by thy Power we may be defended against all Adversity, thro' Jesus Christ our Lord. *Amen.*

GRant, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy Grace may mercifully be relieved, thro' our Lord and Saviour Jesus Christ. *Amen.*

WE beseech thee, Almighty God, mercifully to look upon thy People; that by thy great goodness they may be governed and preserved evermore both in Body and Soul, thro' Jesus Christ our Lord. *Amen.*

O Lord, we beseech thee, favourably to hear the Prayers of thy People, that we, who are justly punished for our Offences, may be mercifully delivered by thy goodness, for the glory of thy Name, thro' Jesus Christ our Saviour, who liveth and reigneth with

with thee and the Holy Ghost, ever one God, World without end. *Amen.*

A Lmighty and everlasting God, who of thy tender love towards Mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our Flesh, and to suffer Death upon the Cross, that all Mankind should follow the example of his great Humility; mercifully grant that we may both follow the example of his Patience, and also be made partakers of his Resurrection, thro' the same Jesus Christ our Lord. *Amen.*

G Rant, O Lord, that in all our Sufferings here upon Earth for the testimony of thy truth, we may stedfastly look up to Heaven, and by Faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first *Martyr Saint Stephen*, who prayed for his Murderers to thee, O blessed Jesus, who standest at the right hand of God, to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

A Lmighty God, by whose Providence thy Servant *John Baptist* was wonderfully born, and sent to prepare the way of thy Son our Saviour, by Preaching of Repentance; make us so to follow his Doctrine and holy Life, that we may truly repent according to his Preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, thro' Jesus Christ our Lord. *Amen.*

A Prayer under any very severe Judgment Publick, or Private, actually befallen us.

L Ook down, O Lord, in the bowels of thy mercy, upon the sorrows and distresses of thy Servants, who in the deepest sense of thy amazing Judgments, and our own manifold Provocations, lie prostrate in the dust

dust before thee. To thee, O God, holy and true, belong mercy and forgiveness, but unto us confusion of face, as it is this day : For we are that incorrigible People who have resisted thy Judgments, and abused thy Mercies ; we have despised the Chastisements of the Lord ; and turned his Grace into wantonness. What shall we then say unto thee, O thou preserver of Men : thou hast found out the iniquity of thy Servants, and discovered our nakedness and pollution, in a vengeance suited and answerable to our grievous crying sins. We would not be reclaimed by thy exemplary punishments upon others, or our selves, and thou hast made us a terror and astonishment to all that are round about us. And now, O Lord, thou art most just in all that is come upon us ; for thou hast done right, but we have done wickedly ; yet behold we are thy People, tho' an unthankful and rebellious People : Suffer us therefore to implore thy pity and the sounding of thy bowels, and for thy Names sake, and for thy Mercies sake, for Christ Jesus sake, incline thine ears to us and save us. Above all, we beseech thee, abandon us not to our selves ; but by thy mighty convincing Spirit awaken our sleepy Consciences, soften and melt our hard Hearts, that being humbled by thy Chastisements, we may by thy Goodness be led to Repentance, and sin no more lest a worse thing happen unto us. But by what method soever it shall please thee to reduce us, tho' to this bitter cup of trembling thou shalt add more and more grievous afflictions, by any the severest course, subdue us unto thy self, and make us see the things belonging to our peace, before they be hidden from our eyes, that being duly humbled under thy mighty hand, we may be capable of being relieved and exalted in thy due time, thro' Christ our Lord. *Amen.*

Collects for the great Christian Graces.

For a right and firm Faith.

Almighty and everlasting God, who hast given unto us thy Servants Grace, by the Confession of a true Faith, to acknowledge the Glory of the Eternal Trinity, and in the Power of the Divine Majesty, to Worship the Unity: We beseech thee that thou wouldest keep us stedfast in this Faith, and evermore defend us from all Adversities, who livest and reignest one God, World without end. *Amen.*

Almighty and everliving God, who for the more confirmation of the Faith, didst suffer thy holy Apostle *Thomas* to be doubtful in thy Sons Resurrection; grant us so perfectly and without all doubt, to believe in thy Son Jesus Christ, that our Faith in thy sight may never be reproved. Hear us, O Lord, thro' the same Jesus Christ, to whom with thee, and the Holy Ghost, be all Honour and Glory, now and for evermore. *Amen.*

O God, who thro' the Preaching of the blessed Apostle Saint *Paul*, hast caused the light of the Gospel to shine throughout the World; grant we beseech thee, that we having his wonderful Conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy Doctrine which he taught, thro' Jesus Christ our Lord. *Amen.*

O Almighty God, who hast instructed thy holy Church with the Heavenly Doctrine of thy Evangelists, give us Grace, that being not like Children carried away with every blast of vain Doctrine, we may be established in the truth of thy holy Gospel, thro' Jesus Christ our Lord. *Amen.*

O Al-

O Almighty God, whom truly to know is everlasting Life; grant us perfectly to know thy Son Jesus Christ to be the Way, the Truth, and the Life; that following the steps of thy holy Apostles, we may stedfastly walk in the way that leadeth to Eternal Life, thro' the same thy Son Jesus Christ our Lord. *Amen.*

For a Life suitable to our Faith.

A Almighty God, who shewest to them that be in Error the light of thy Truth, to the intent that they may return into the way of Righteousness; grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their Profession, and follow all such things as are agreeable to the same, thro' our Lord Jesus Christ. *Amen.*

A Almighty God, who didst give such Grace unto thy holy Apostle Saint *Andrew*, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; grant unto us all, that we being called by thy holy Word, may forthwith give up our selves obediently to fulfil thy holy Commandments, thro' the same Jesus Christ our Lord. *Amen.*

O Almighty God, who out the mouths of Babes and Sucklings hast ordained strength, and madest Infants to glorifie thee by their deaths; mortifie and kill all vices in us, and so strengthen us by thy grace, that by the Innocency of our Lives, and Continency of our Faith unto Death, we may glorifie thy holy Name, thro' Jesus Christ our Lord. *Amen.*

A Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light; and to that end we humbly beseech

seech thee that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, thro' Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, World without end. *Amen.*

For true Repentance and Pardon of Sin.

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite Hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, thro' Jesus Christ our Lord. *Amen.*

O Lord, we beseech thee, absolve thy People from their offences; that thro' thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. *Amen.*

O Most mighty God and merciful Father, who hast compassion upon all Men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved; mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy People, whom thou hast redeemed; enter not into judgment with thy Servants, who are vile earth and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make

haste to help us in this World, that we may ever live with thee in the World to come, thro' Jesus Christ our Lord. *Amen.*

Together with these Collects, or at any time by themselves, may all, or any of the following Penitential Psalms be properly used. Psalm 6, 32, 38, 102, 130, 143, and especially Ps. 51.

For the Grace of God to enable us to do our Duty.

O Lord, from whom all good things do come; grant to us thy humble Servants, that by thy holy Inspiration we may think those things that be good, and by thy merciful guiding may perform the same, thro' our Lord Jesus Christ. *Amen.*

Grant to us, Lord, we beseech thee, the Spirit to think and do always such things as be right; that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy Will, thro' Jesus Christ our Lord. *Amen.*

Lord, we pray thee, that thy Grace may always prevent and follow us; and make us continually to be given to all good works, thro' Jesus Christ our Lord. *Amen.*

O God, forasmuch as without thee we are not able to please thee, mercifully grant, that thy holy Spirit may in all things direct and rule our Hearts, thro' Jesus Christ our Lord. *Amen.*

O Lord, raise up (we pray thee) thy Power, and come among us, and with great Might succour us; that whereas thro' our sins and wickedness, we are sore let and hindred in running the race that is set before us, thy bountiful Grace and Mercy may speedily help and deliver us, thro' the satisfaction of thy Son our Lord; to whom with thee, and the Holy Ghost, be Honour and Glory, World without end. *Amen.*

For

For Growth in Grace.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy Grace and Faith in thee; increase this Knowledge and confirm this Faith in us evermore. Give thy holy Spirit to us thy Servants, that being born again, and made Heirs of everlasting Salvation, thro' our Lord Jesus Christ, we may continue thy Servants, and attain thy Promises, thro' the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the Unity of the same Spirit everlastingly. *Amen.*

Almighty God, who hast given us thy only begotten Son to take our nature upon him, and to be born of a pure Virgin; grant that we being regenerate, and made thy Children by Adoption and Grace, may be daily renewed by thy holy Spirit, thro' the same our Lord Jesus Christ, who liveth and reigneth with thee, and the same Spirit, ever one God, World without end. *Amen.*

Almighty and everlasting God, give unto us the increase of Faith, Hope and Charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, thro' Jesus Christ our Lord. *Amen.*

Lord of all Power and Might, who art the Author and giver of all good things; graft in our Hearts the love of thy Name, increase in us true Religion, nourish us with all Goodness, and of thy great mercy keep us in the same, thro' Jesus Christ our Lord. *Amen.*

For the Comforts and Gifts of the Holy Spirit.

GOD, who didst teach the Hearts of thy faithful People, by the sending to them the light

of thy holy Spirit; grant us, by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, thro' the Merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the Unity of the same Spirit, one God, World without end. *Amen.*

O God, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy Kingdom in Heaven; we beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee, and the Holy Ghost, one God, World without end. *Amen.*

O Lord God Almighty, who didst endue thy holy Apostle *Barnabas* with singular gifts of the Holy Ghost; leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, thro' Jesus Christ our Lord. *Amen.*

For the Love of God, Charity and Unity.

O God, who hast prepared for them that love thee, such good things as pass Man's understanding; pour into our Hearts such love toward thee, that we loving thee above all things, may obtain thy Promises, which exceed all that we can desire, thro' Jesus Christ our Lord. *Amen.*

O Lord, who hast taught us, that all our doings without Charity are nothing worth; send thy Holy Ghost, and pour into our Hearts that most excellent gift of Charity, the very bond of Peace and of all Virtues; without which whosoever liveth, is counted dead before thee: Grant this for thine only Son Jesus Christ's sake. *Amen.*

O Al

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-Stone; grant us so to be joyned together in unity of Spirit by their Doctrines, that we may be made an holy Temple acceptable unto thee, thro' Jesus Christ our Lord. *Amen.*

For Mortification and Purity.

Almighty God, who madest thy blessed Son to be Circumcised, and obedient to the Law for Man; grant us the true Circumcision of the Spirit, that our Hearts and all our Members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed Will, thro' the same thy Son Jesus Christ our Lord. *Amen.*

O Almighty God, who by thy blessed Son didst call *Matthæw* from the receipt of Custom, to be an Apostle and Evangelist; grant us grace to forsake all covetous desires, and inordinate love of Riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, World without end. *Amen.*

Grant, O merciful God, that as thine holy Apostle Saint *James*, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy Commandments, thro' Jesus Christ our Lord. *Amen.*

Grant, O merciful God, that all carnal affections may die in us, and that all things belonging to the Spirit, may live and grow in us. Grant that we may have power and strength to have victory, and to triumph against the Devil, the World, and

the Flesh; and so continue Christ's faithful Souldiers and Servants, unto our Lives end. *Amen.*

O God, whose blessed Son was manifested, that he might destroy the works of the Devil, and make us the Sons of God, and Heirs of eternal Life; grant us, we beseech thee, that having this hope, we may purifie our selves, even as he is pure; that when he shall appear again with Power and great Glory, we may be made like unto him in his eternal and glorious Kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, World without end. *Amen.*

For Heavenly Mindedness and Eternal Happinefs.

GRant we beseech thee, Almighty God, that like as we do believe thy only begotten Son, our Lord Jesus Christ, to have ascended into the Heavens; so we may also in Heart and Mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the Holy Ghost, one God, World without end. *Amen.*

WE beseech thee, O Lord, pour thy grace into our Hearts, that as we have known the Incarnation of thy Son Jesus Christ by the Message of an Angel; so by his Cross and Passion, we may be brought unto the glory of his Resurrection, thro' the same Jesus Christ our Lord. *Amen.*

O God, who by the leading of a Star, didst manifest thy only begotten Son to the Gentiles; mercifully grant, that we which know thee now by Faith, may after this Life have the fruition of thy glorious Godhead, thro' Jesus Christ our Lord. *Amen.*

Almighty God, who thro' thy only begotten Son Jesus Christ hast overcome death, and opened
unto

unto us the gate of everlasting Life; grant that in the last day, when he shall come again in his glorious Majesty to judge both the quick and dead, we may rise to the Life Immortal, thro' him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

S Tir up, we beseech thee, O Lord, the wills of thy faithful People, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, thro' Jesus Christ our Lord. *Amen.*

O Almighty God, who hast knit together thine Elect in one Communion and Fellowship, in the mystical Body of thy Son Christ our Lord; grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for them that unfeignedly love thee, thro' Jesus Christ our Lord. *Amen.*

Note that the foregoing as well as the following Prayers, may for the most part be used either in the Family or the Closet: In the Family, in the Stile they generally run in; in the Closet, by changing We into I, and Us into Me, and the like words of the Plural into the Singular Number; where either the Form, or Subject Matter of the Address requires it.

Morning

Morning Prayer.

O Holy, blessed, and glorious Trinity, three Persons, and one God : have mercy upon us miserable finners.

Remember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sins : Spare us, good Lord, spare thy People, whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever.

We finners do beseech thee, O Lord God, to give us true Repentance, to forgive us all our Sins, Negligences, and Ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word. Son of God we beseech thee to hear us.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in Heaven, &c.

O Lord, we beseech thee mercifully hear our Prayers, and spare all those who confess their Sins unto thee, that they whose Consciences by Sin are accused, by thy merciful Pardon may be absolved, thro' Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our Hearts and Bodies in the Ways of thy Laws, and in the Works of thy Commandments, that thro' thy most mighty Protection, both here and ever, we may be preserved in Body and Soul, thro' our Lord and Saviour Jesus Christ. *Amen.*

Almighty God, who hast given thine only Son, to be unto us both a Sacrifice for Sin, and also an example of godly Life ; give us grace, that we

we may always most thankfully receive that his inestimable Benefit, and also daily endeavour our selves to follow the blessed steps of his most holy Life, thro' the same Jesus Christ our Lord. *Amen.*

O God, the Strength of all them that put their trust in thee; mercifully accept our Prayers: and because thro' the weakness of our Mortal Nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy Commandments, we may please thee both in Will and Deed, thro' Jesus Christ our Lord. *Amen.*

O God, the Protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy Mercy, that thou being our Ruler and Guide, we may so pass thro' things Temporal, that we finally lose not the things Eternal: Grant this, O Heavenly Father, for Jesus Christ's sake our Lord. *Amen.*

O God, who knowest us to be set in the midst of so many and great Dangers, that by reason of the Frailty of our Nature we cannot always stand upright; grant unto us such Strength and Protection, as may support us in all Dangers, and carry us thro' all Temptations, thro' Jesus Christ our Lord. *Amen.*

Lord, we beseech thee, grant thy People Grace to withstand the Temptations of the World, the Flesh, and the Devil, and with pure Hearts and Minds to follow thee the only God, thro' Jesus Christ our Lord. *Amen.*

O Lord our Heavenly Father, Almighty and Everlasting God, who hast safely brought us to the beginning of this Day; defend us in the same with thy mighty Power, and grant that this Day we fall into no Sin, neither run into any kind of Danger; but that all our doings may be ordered by thy
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Governance, to do always that is righteous in thy sight, thro' Jesus Christ our Lord. *Amen.*

Almighty and Everlasting God, mercifully look upon our Infirmities, and in all our Dangers and Necessities, stretch forth thy right Hand to help and defend us, thro' Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings with thy most gracious Favour, and further us with thy continual Help, that in all our Works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy Mercy obtain everlasting Life, thro' Jesus Christ our Lord. *Amen.*

Here add one, or more of the Prayers for the Church, that for the King, and such other of the Prayers of Intercession, as there is time for, and you think proper; and then go on with these that follow.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver us thy Servants, from all the Perils and Dangers of the past Night; grant we beseech thee, most merciful Father, that we thro' thy help may both faithfully live, and walk according to thy Will in this Life present, and also may be partakers of everlasting Glory in the Life to come, thro' Jesus Christ our Lord. *Amen.*

Almighty and Everlasting God, who dost govern all things in Heaven and Earth; mercifully hear the Supplications of thy People, and grant us thy Peace all the Days of our Life, thro' Jesus Christ our Lord. *Amen.*

UNto thy gracious Mercy and Protection, O God, we commit our selves, and all our Friends and Relations, beseeching thee to bless, preserve, and keep us in our going out, and our coming in, this day and for evermore. *Amen.*

Evening

Evening Prayer.

HAVE mercy upon us, O God, after thy great goodness; according to the multitude of thy mercies, do away our offences. Wash us thoroughly from our Wickedness, and cleanse us from our Sins. For we acknowledge our Faults, and our Sins are ever before thee: We confess our Iniquities, and are sorry for our Sins: By reason whereof, our flesh trembleth for fear of thee, and we are afraid of thy Judgments; well knowing that if thou shouldest be extream to mark what we have done amiss, we could not abide it. But thou, Lord, art good and gracious, and of great mercy unto all them that call upon thee. Give ear therefore, Lord, unto our Prayer, and ponder the voice of our humble desires. Turn thy face from our Sins, and put out all our Misdeeds. Make us a clean Heart, O God, and renew a right Spirit within us. Cast us not away from thy presence, and take not thy holy Spirit from us. O give us the comfort of thy help again, and stablish us with thy free Spirit.

Lord have mercy upon upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in Heaven, &c.

Almighty and Everlasting God, who art always more ready to hear, than we to pray, and art wont to give more than either we desire, or deserve; pour down upon us the abundance of thy Mercy, forgiving us those things whereof our Conscience is afraid, and giving us those good things which we are not worthy to ask, but thro' the Merits and Mediation of Jesus Christ thy Son our Lord. *Amen.*

Grant,

GRant, we beseech thee, merciful Lord, to thy faithful People Pardon and Peace, that they may be cleansed from all their Sins, and serve thee with a quiet Mind, thro' Jesus Christ our Lord. *Amen.*

Almighty Father, who hast given thine only Son to die for our Sins, and to rise again for our Justification; grant us so to put away the Leaven of Malice and Wickedness, that we may alway serve thee in pureness of Living and Truth, thro' the Merits of the same thy Son Jesus Christ our Lord. *Amen.*

O Almighty God, who alone canst order the unruly Wills and Affections of sinful Men; grant unto thy People, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold Changes of the World, our Hearts may surely there be fixed, where true Joys are to be found, thro' Jesus Christ our Lord. *Amen.*

Almighty God, who seest that we have no Power of our selves to help our selves; keep us both outwardly in our Bodies, and inwardly in our Souls, that we may be defended from all Adversities which may happen to the Body, and from all evil Thoughts which may assault and hurt the Soul, thro' Jesus our Lord. *Amen.*

O Almighty and most merciful God, of thy bountiful goodness, keep us, we beseech thee, from all things that may hurt us; that we being ready both in Body and Soul, may chearfully accomplish those things that thou wouldest have done, thro' Jesus Christ our Lord. *Amen.*

WE beseech thee, Almighty God, look upon the hearty Desires of thy humble Servants, and stretch forth the right hand of thy Majesty to be our Defence against all our Enemies, thro' Jesus Christ our Lord. *Amen.*

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast Fear and Love; keep us, we beseech thee, under the Protection of thy good Providence, and make us to have a perpetual Fear and Love of thy holy Name, thro' Jesus Christ our Lord. *Amen.*

Lighten our Darknes, we beseech thee, O Lord; and by thy great Mercy defend us from all Perils and Dangers of this Night, for the Love of thy only Son our Saviour Jesus Christ. *Amen.*

O God, whose never-failing Providence ordereth all things both in Heaven and Earth; we humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, thro' Jesus Christ our Lord. *Amen.*

GRant, O Lord, that as we are baptized into the Death of thy blessed Son our Saviour Jesus Christ, so by continually mortifying our corrupt Affections, we may be buried with him; and that thro' the Grave, and Gate of Death, we may pass to our joyful Resurrection, for his Merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

Here add one, or more of the Prayers for the Church, that for the King, and such other of the Prayers of Intercession, as there is time for, and you think proper, and then go on with these that follow :

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O Most

O Most mighty and gracious good God, thy Mercy is over all thy works, but especially hath been extended towards Us, whom thou hast not only called to a state of Salvation, thro' Jesus Christ our Saviour, but hast also given us all things necessary to our bodily Sustenance; we give thee humble thanks for these thy Mercies. Praised be the Lord daily, even the God that helpeth us, and poureth his Benefits upon us. Continue, we beseech thee, thy goodness to us, and give us hearts always ready to express our thankfulness, not only by words, but also by our lives, in being more obedient to thy holy Commandments, thro' Jesus Christ our Lord; to whom with thee, and the holy Spirit, as for all thy Mercies, so in particular for blessing and preserving us this Day, be all glory and honour, World without end. *Amen.*

A Ssist us mercifully, O Lord, in these our Supplications and Prayers, and dispose the way of thy Servants towards the Attainment of everlasting Salvation; that among all the Changes and Chances of this Mortal Life, they may ever be defended by thy most gracious and ready Help, thro' Jesus Christ our Lord. *Amen.*

U Nto thy gracious Mercy and Protection, O God, we commit our selves and all our Friends and Relations, this Night and evermore. O Lord, bless and keep us. Lord, make thy Face to shine upon us, and be gracious unto us. Lord lift up thy Countenance upon us, and give us Peace both now and evermore. *Amen.*

A Short

A short Private Prayer for both Morning and Evening, to be said by an Apprentice, Servant, or any other Person, who hath not time for larger Devotions.

I Desire thee, O Lord God, our Heavenly Father, who art the giver of all goodness, to send thy Grace unto me, and unto all People, [*particularly my Father and Mother, my Brothers and Sisters, &c.*] that we may Worship thee, Serve thee, and Obey thee, as we ought to do. And I pray unto thee, that thou wilt send us all things that be needful both for our Souls and Bodies; and that thou wilt be merciful unto us, and forgive us our Sins; and that it will please thee to save and defend us in all Dangers ghostly and bodily, [*especially those of this Day, or especially those of this Night;*] and that thou wilt keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death. And in trust that thou wilt do this of thy infinite Goodness and Mercy, thro' our Lord Jesus Christ, I beg it of thee in his most blessed Name, and in that form of Prayer, which he hath taught us, when we pray, to say, Our Father, &c.

In the Morning add,

Lord, bless and keep me: Lord, prosper the Work of my Hands unto me: Lord preserve me in my going out, and my coming in, this day and for evermore. *Amen.*

At Night add,

I Will lay me down in peace, and take my rest, for it is thou, Lord, only, that makest me dwell in Safety: And therefore, unto thy gracious ^M and Protection, O God, I commit both my Body, this Night and for evermore. *Am*

Besides the never-failing return of your Daily Morning and Evening-Prayers, you must be sure likewise to make a constant and evident acknowledgment of the Providence of God, and your Dependance thereupon, by begging his Blessing before, and returning Thanks to Him after your Meals, in these, or some such like short Forms:

Grace before Meat.

Good Lord, pardon all our Sins which render us unworthy of the least of thy Favours: Sanctifie these Creatures to our Nourishment, and us to thy Service, for Jesus Christ his sake. *Amen.*

Grace after Meat.

God's holy Name be blessed and praised for what we have at this time received, and for all his Mercies bestowed upon us, thro' Jesus Christ our Lord. *Amen.*

Pray without ceasing.

In every thing give Thanks.

Whether ye eat or drink, or whatsoever ye do, do all to the Glory of God.



F I N I S.

POST-SCRIPT

Directing the *Time* and *Order* of Learning
and Saying the *Catechism* and *Exposition*.

IT is intended, by God's leave, that such *Children* of the *Town*, as are under Ten Years of Age, and Present themselves at *Church*, in the following Order of the *Wards* they live in, shall be Examined in the *Church-Catechism*, upon the *Sunday-Evenings*, at five of the Clock, between the *Feasts* of *St. Luke* and *St. Matthias*: The *Time* fixed by *Mrs. Powell* for her *Catechetical Exercises*, as having been found by experience to be, in all respects, more convenient for this *Town*, than any other *Season* of the *Year*.

- | | | | |
|---|---------------------|-----------|----------|
| 1 | Dyer | — — — — — | } Wards. |
| 2 | Cricklade | — — — — — | |
| 3 | Castle and Gosditch | — — — — — | |
| 4 | Dollar and Instrip | — — — — — | |
| 5 | St. Laurence | — — — — — | |

When They can repeat the *Answer* to every *Question* in the *Church-Catechism* truly and distinctly, their *Parents* and *Instructors* are desired

desired to oblige them *first* to learn to Read the *Exposition* of It, without hesitation or mistake, and *then* to get without book the *Expository Parts* of each *Chapter*, and to undergoe a *Publick Examination* therein at *Church*: For which the before mentioned *Season* is also appointed.

It might be thought too hard an Imposition upon the Children to require them likewise to lodge in their Memories the *Proofs* from *Scripture*, which are Printed at large at the end of each *Chapter*: And therefore it will be esteemed sufficient, if they understand the right Use of them; can properly apply them for the establishment of the Doctrine they are produced to Confirm; and give them, justly quoted and truly read, when they are called for.

And for the greater Ease and Encouragement of his *Catechumens*, the *Minister* observes to them, that since He is *Three Winters* in going through the *Exposition*, and allots,

The First 17 Chapters for one Year;

The next 18 Chapters for the 2d Year;

* *The last 17 Chapters for the 3d Year;* 4

They also may be *Three-Years* in Learning It; begining as soon as *Publick Catechising* is over, and going on Yearly with that *Sett* of *Chapters*, which will, in course, be the Subject of the following *Winter's Exercise*: When they

* *This Triennial course begins again, with the First Chapter of the Exposition, October, 1724*

Read they should have no more to do, than to Re-
 vise those *Chapters*, and Perfect themselves
 therein, for *Publick Examination*.

But for as much as it is reasonable to expect
 that in this *Great Town*, there will be more to
 say the *Exposition*, as well as the *Catechism*, than
 can be conveniently *Examined* together, They
 who intend to offer themselves to *Publick Ex-*
amination, will have their particular *Chapters*
 assigned them, if they meet the *Minister* at
 the *Church*, and, when *Prayers* are over, give in
 their Names, the *Tuesday Morning* after No-
 tice given of the *Sunday*, on which *Publick*
Catechising is to begin.

When our *Youth* of both *Sexes* have gone,
 through such a *Course* of *Christian Institution*,
 they may be excused from *Publick Examina-*
tion, but not from *Examination* in the *Fami-*
lies where they live, nor from constant *Atten-*
dance, with this *Book* in their hands, upon
 this very *Useful Part* of the *Ministerial-*
Office; That they may thereby attain to the
 full understanding of *the Things they have*
Learned: Which are of that great and lasting
 Importance, that they must *give earnest heed,*
lest at any time they should let them slip, Heb 2 1.

An hearty Concurrence throughout the
Sub-Parish in this *Method* (till a better can be
 thought of) will be a great Assistance to the
 the *Minister* in the successful discharge of that
 Part in this *Work* which is incumbent upon

Him

Him. And to be sure *He* will not be wanting in any Endeavours on his side to Answer the Piety and Good Intention of our late *Great Benefactress*, in the Encouragement *She* has given to *Publick Catechising and Expounding* Which was not with a particular view to the Good and Benefit of *Her Charity School* only but, as the very Words of her *Will* say, for the better Propagation of *Christian Knowledge* and the Breeding up the Children of the Town in the Principles and Doctrine of the present *Established Church of England*.

A Form of Thangsgiving, to be added to those Collects of the Church, which are used at Catechising.

O Lord God, the Resurrection, and the Life of all that believe in thee, who always art be Praised, as well in the dead, as in the living; we give thee humble thanks for all our Benefactors; Especially *Her* who hath so liberally provided for bring up our Children in the nurture and Admonition of the Lord, and guiding us all in the Ways of Truth and Righteousness; beseeching thee, that we rightly using these Benefits the Glory of thy Name, may together with the faithful, be brought to the Glory of the Resurrection at the last Day, through Jesus Christ our Lord, Amen.

CIRENCESTER, Printed by Thomas Hinton
1724.



Samuel Hill

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